HOW TO BE a Communist

Vayko

HOW TO BE A COMMUNIST

Vayko

An utterly non-serious enquiry in word and picture into everyday existence behind the Iron Curtain by two recently exiled Hungarian humorists. Lighthearted, but full of the sharpest barbs and arrows; full of dynamite, but dynamite beautifully wrapped in silver paper. We predict that *How to be a Communist* will annoy Comrade Khrushchev more than Messrs. Djilas, Dudintsev, Pasternak and all the others put together, and certainly amuse millions on this side of the Iron Curtain as few books have done recently.

In these pages double-talk and double-think take on a crazy actuality that is by turns witty and macabre, slap-stick and satiric, bitter and hilarious. For instance, the book starts with a quiz-paper which is designed to find out what kind of a Communist the reader would make. The first question points a moral: "Do you like to lie?". You have a choice of three answers, of which "Passionately" gets the maximum score of 5 points and "Never" a miserable nought. The other questions are equally loaded.

Throughout the book Vayko's pen and pencil run the whole gamut of humour to create a kaleidoscopic guide to the daily pattern of existence as led by millions of people behind the Iron Curtain. "Sex Life on the Party Line", "Marriage a la Marx", and a description of "Rest in Marx" or "The Communist Heaven" may make even a Commissar laugh, and are certain to have that effect on the unenlightened inhabitants of a "Capitalist" country.

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How To Be A Communist

In twelve lessons and eleven lots of homework

After the twelfth lesson everybody leaves home

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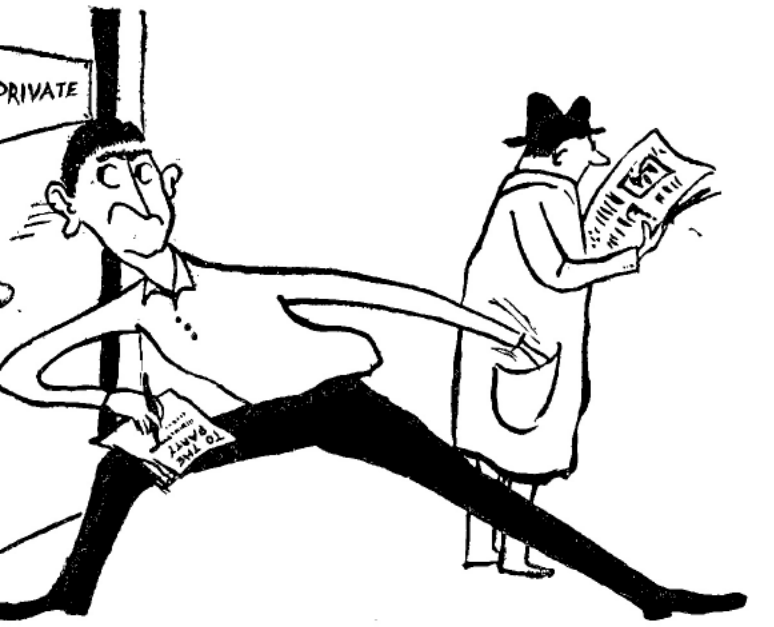
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LESSON ONE

Keeping the Party Clean

BEFORE they begin their studies, readers (being presumably of one sex or another) will need a useful working definition of the Party Line on Sex.

This is difficult, because Marx, Lenin, Engels and Stalin were so far above middle-class forms of self-expression that it was beneath their dignity to mention it. Instead of occupying themselves with the problem either in theory or practice they devoted their energies to Communism, which is why certain slanderous enemies of the cause maintain that the manhood of the four geniuses was somewhat uncertain. However, students should familiarize themselves with the dictum (if not the title) of M. I. L. Idyotov, the Kiev instrument-maker and Secretary of the Committee of Seven Attached to the College of Lung Surgery affiliated to the Committee of Agricultural Co-operation in the Ukrainian Socialist Soviet Republic,[1] who teaches: "Slander can never touch the pedestal of the genius."

The truth of this axiom is obvious. So far all efforts to prove that if Marx hadn't had such an unattractively dishevelled beard, and if Lenin hadn't married one of the ugliest women in the universe (not excluding any life-forms to be found on any planet at any future date), they

[1] Pause for breath.

would have enjoyed a normal sex-life instead of having had to sublimate their instincts by writing several hundredweight of Marxist-Leninist manuscripts—all these efforts have been in vain.

The successful student will in fact learn to dismiss all such accusations with a superior smile. Communists know that their leaders are as perfect in the sexual field as in every other. Stalin, for instance, was not only the supreme guardian of peace,[1] the most outstanding natural scientist, and the most brilliant general,[1] he was also the champion javelin-thrower of the world and the model of male beauty. And if the famous Soviet scientist Ehrlich had discovered his serum after the twentieth experiment instead of having had to wait for 666, Lenin would have shown *his* abilities to the world.[2]

If, however, we are unable to obtain an ideological definition from the Great Men of Communism of sexual life in the Marxist sense, the man in the street and the girl on the street will provide us with a practical one. They will readily tell the investigator that "The sexual instinct is that branch of the instinct of Party-preservation which aims at constantly providing the Party with new members."

From this it follows that when a true Communist sees a tall slim blonde with fabulous statistics and all the right curves, he won't say, "What a smasher!" but will declare "What excellent Party-members could result from our Marxist relationship!"

Here is the working definition we needed of the Party line on sex. This single sentence expresses the sexual life of a true Communist, who is driven not by base desire,

[1] During his liftetime, anyway.
[2] Fortunately he didn't. Or unfortunately.

animal instinct or romantic passion but only by love of the Party. When he takes in his arms the female comrade he has chosen to strengthen the Party's ranks. . . . But students must not excite themselves at this early stage. Further details of the proper technique will prove more easily assimilable after they are completely familiar with the superiority of Communist sex life.

The Party differentiates between two kinds of sex life, viz., Sex life in marriage and Sex life outside marriage. Students need not concern themselves with the former since the true Communist is a materialist and deals only with realities.

Communists have found that men and women are either married or single, so it follows that four different combinations are possible. They are :

(a) a single man and an unmarried girl.
(b) a single man and a married woman.
(c) a married man and a single girl.
(d) a married man and a married woman.

Consideration of *(a)* will be deferred until Lesson Five, "Marriage à la Marx." It should be noted that the inclusion of a husband or wife complicates the position in *(b)*, *(c)*, and *(d)*. True Communists will take care not to enter a second legal relationship as this would be illegal and is punished under the heading of "bigamy." Aspiring students who must marry, though already in possession of a legal partner, are advised to follow the example of the great Stalin, whose first wife obligingly died just when he wished to marry a second time.

Once married (or twice married, come to that), the

good Party husband ignores all other women except his wife. The same applies to the good Party wife, only of course the other way about.

A distinction must be drawn at this point between domestic life in the Communist and non-Communist worlds. In the latter a bourgeois wife may tell her husband:

"Darling, I'm going to be terribly busy to-day—first of all there's a fitting and then I've an appointment at Yvonne's and you know what *ages* one has to wait for a mud-pack, so don't wait for me if I'm a little late for dinner."

She then kisses her husband's bald head (in bourgeois society all husbands are bald) and hurries off to the young man with a pencil-thin black moustache, well-oiled hair and wine-coloured silk dressing-gown who is waiting for her in a secret love-nest; but such degrading and transparent excuses would never do for a true Communist wife. She can dispense with such stratagems because she has nothing to hide.

"I shall be late back this evening," she tells her comrade-husband, "because I have to discuss the problems of the Socialist employment of silage with a comrade." When her husband answers with a progressive and fiery look and presses his Party membership card to his heart and his lips to a portrait of Lenin on the sideboard, she can then proceed with firm steps along the path to socialism, via a secret love-nest where she is awaited by a young man with a pencil-thin black moustache, well-oiled hair and a wine-coloured silk dressing-gown. When she returns she can look into her husband's eyes with the clear conscience of one who has taken another important

You love me? I love you!

step in her ideological development. Her husband, having spent some time clarifying certain aspects of Marxist-Leninism with a comrade who was willing to stay on after office hours for this praiseworthy purpose, can return her look: for, after all, the fact that the comrade was a Party member and ideologically sound was just as important as her shapely figure and considerable amorous experience.

An extension of this attitude will be found when the Communist husband informs the Communist wife that he has to be away from home for three days on Party business. The wife immediately packs his suitcase, providing two changes of Marx and Lenin, and wishes him a pleasant trip; the husband promises that he will think constantly of the Party secretary while he is away, and departs. If, after all this, the wife discovers her husband at 11 o'clock the same night in a Party night-club, wearing a mauve paper hat and pouring vodka down the décolletage of an extremely scantily clad comrade belly-dancer, she will take no notice at all and continue to converse pleasantly with the young man who is pouring rum into *her* décolletage.

At this point students should acquaint themselves with the technique of Communist love-talk. Many will be familiar with the story of the commercial traveller who, returning to his hotel room on finding he has left his umbrella behind, discovers that it has already been re-let to a honeymoon couple. He interrupts a whispered conversation of "Whose little tootsie-wootsie is this? Whose are these pretty little earsie-wearsies? Whose lovely little mouthie-wouthie is this?" by shouting through the key-hole: "If you're making an inventory, the umbrella in the corner is mine!"

This anecdote casts a characteristic light on the petit-bourgeois glamour with which some would like to invest sex life. The hair of the beloved, in this unrealistic jargon, is said to be as black as a raven's wing; her teeth are compared with pearls, her eyes to diamonds, her face to rose-petals and her neck to a swan's. The bourgeois lover even tends to ponder on the gazelle-like legs of his adored, without considering what his reaction would be to her legs if they really did resemble a gazelle's.

Communists, although they too indulge in love-talk when a male comrade has established a close relationship with a female comrade in order to keep up the strength of the Party, do not make these untenable comparisons with animal, vegetable and mineral specimens: they seek a mode of expression in keeping with the deeper and more enduring human emotions.

Let us consider various examples. On taking a female comrade's hand for the first time: "Comrade . . . this is how Ribbentrop must have felt when he took Comrade Molotov's hand on the occasion of signing the Nazi-Soviet pact!" On putting one's arm around her shoulders: "Cling to me as closely as the labourers on the collective farms cling to the workers in heavy industry!" After the first kiss: "The line of your lips is comparable only to the Party line."

The various parts of the beloved's body may be taken —poetically speaking—in turn. Similes are best taken from the free (very free) verses of Simianovsky, the completely non-world-famous Soviet poetic genius and Stakhanovite cobbler. His greatest poem consists of eight thousand stanzas, or roughly the length of one of Bulganin's shorter letters to Macmillan. The poem describes

how the poet first glimpses the woman whom the Party has destined for him : in his ecstasy he addresses her in the most fervent and affectionate terms. Here is an extract from the masterpiece :

Your face
is red
like the red star
upon the caps
of the political police.

Your eyes
gleam
like machine-gun barrels
used strictly
in the defence of peace.

Your hair
is brown
as in his heyday
was the beard
of the great Lenin.

Your teeth
are perfect
like the embalming fluid used
for the foamlike body
of the great Stalin.

Your shoulders
are straight
as the path of the Union of Soviet Socialist Republics
leading to
Socialism.

That is why
I love you
almost as much
as I love my
Party secretary.

Finally, when a male comrade whispers into the ear of his chosen female comrade the passionate message "My sweet, my darling, this is the loveliest moment of my life . . . it will always remind me of Marx," do not imagine that the female comrade will ask why. She knows that a true Communist is reminded of Marx by *absolutely everything.*

HOMEWORK

In many textbooks, lessons are interspersed with vocabularies. In view of the difficulty of obtaining exact definitions for many Communist terms, students will be better employed studying this short encyclopaedia.

ADVANCE : any idea that advances the evolution of mankind by evolving everything backwards.

BROADCASTING : a method of disseminating by wireless telegraphy a series of programmes which begin "The Tass Agency reports from Moscow."

COLLECTIVE LEADERSHIP : the association of Communist leaders which meets to find periodical scapegoats for mistakes and difficulties.

DECORATION : Red flags, five pointed stars, hammers and sickles, busts of Marx, Lenin and Stalin (Interior Decoration is the combination of these ingredients in living-rooms and bedrooms).

EQUALITY : All citizens, whether Party members or not, are entitled to join concentration and labour camps.

FREEDOM : All citizens are completely free to abuse the American government and to elect Communist candidates nominated by the Party.

GLORY : The Union of Soviet Socialist Republics is prepared to defy the greatest odds so that the true Communist may cover himself with glory (see events of November 1956, when 4,000 feeble Russian tanks and 400,000 ineffective Russian soldiers heroically opposed 10,000 Hungarian students armed to the teeth with inhuman home-made weapons).

"I see nothing, I hear nothing, I speak nothing . . ."

HUMANITY : The guiding principle of the Communist secret police, who never question suspected persons after they have been dead for more than ten minutes.

INFORMER : an honest Party member who provides a link between the population and the secret police.

JURY : a completely independent body which can be relied on to record the opinion of the Party.

KOMSOMOL : Young Communists—purely voluntary members of a compulsory organization.

LIVING STANDARD : the lower it is, the more Communists emphasize that it has never been so high. Speedy assimilation of this point enables any crisis to be overcome and an even lower living standard accepted.

MEMBER : a Party member must be deaf, blind and dumb.[1]

NEWS : see "broadcast."

OPINION : see "jury."

PEACE : Communists are prepared to maintain peace at all costs, even if they have to fight for it.

QUESTIONING : a method employed by the secret police of providing citizens with the opportunity to affirm their belief in Communism.

ROBOTS : General Secretaries of the world's various Communist Parties, worked by remote control from Moscow.

SEMINAR : a refresher course in Marxist-Leninism given after a full working day and lasting until midnight to ensure that comrades start the following day's work refreshed and invigorated.

TRUTH : statements by the rulers at any given time of the Soviet Union, whether or not made with reference to actual facts.

[1] Especially dumb.

U.N.O. : an organization of sovereign states called together at intervals to hear a Soviet veto.

VICTORY : Every Communist Party victory is a blow against Imperialism. The true Communist knows that the same is true of every Party defeat.

WORK : A process which, it is believed in the degenerate West, can be compensated by money. Communist organizations know that work cannot be paid for in money and make no attempt to do so.

YOUTH : see Komsomol.

ZENITH : wherever the Soviet Union stands, even if it be really at the nadir.

LESSON TWO

The State, That's Me

STUDENTS must not underestimate the importance of the State, of which the Communist Party says: "The State, That's Me!" Even outside the Union of Soviet Socialist Republics the importance of the State is recognized, as there are about 2,000,000,000 people in the world but only some 140 sovereign States (including Ghana). Following the dialectics of Lenin it is self-evident that the State, being rarer than the individual, is obviously more valuable.

It should never be forgotten that the State, in the final analysis, is aggressive, cruel, evil and a merciless exploiter of its subjects—if it is not run by Communists. If it is, the State is the supreme good, the strongest support and the eternal benefactor of the individual.

Two possibilities therefore occur when the police of a state arrest a group of men who are plotting to overthrow its government. In a bourgeois State the ruling class has once again employed its murderous methods against patriots sacrificing themselves in the cause of liberty; in a Communist State, the alert administration has crushed a rabble of imperialist hirelings who endangered the peace of the country.

The Communist state apparatus was devised after considerable preliminary research by Lenin himself. This

research included a prolonged study of the Roman Empire and particularly of the Emperor Diocletian, who made suspicion the supreme duty of all civil servants so that the governor of a province was spied upon by his deputy; legates and procurators kept an eye on each other; and even the humblest clerk might turn out to be a secret agent of the Imperial Court.

Lenin's innocent Communist soul was naturally deeply shocked at the idea of a state administered on such reprehensible lines, and in the state he devised all forms of spying, eavesdropping and phone-tapping are unknown : all that happens is that above every civil servant stands a supervisory body which watches over his work and reports to a supreme supervisory board. From the board the report merely passes to super-supreme control, the supervisory department of the ministry, the minister, the department controlling the minister, the chief department controlling minister-control departments, and finally the party section supervising chief departments controlling minister-control departments. It is on this much simplified structure that the great Lenin built the simple and comprehensible apparatus of the Communist state.

Students must differentiate between non-Communist states headed by a king or a president and Communist states which have a praesidium with a membership of between 20 and 120. Members are elected by a secret ballot, so secret that the list of candidates is sent to the chief Party secretaries in each country in sealed envelopes after the election, thus enabling them to inform the people of the members they have elected with such enthusiasm.

There is also a parliament of deputies freely elected by secret ballot, and voters may of course vote for non-Com-

munist candidates; though naturally only Communist candidates may be nominated.

How the various government departments are co-ordinated may be seen by an incident affecting two sections of the Ministry of Culture and Propaganda.

The Memorial Control Committee decides to erect a statue of the Unknown Communist Thatcher in a previously unadorned square on the riverside. It will represent Lenin looking into the distance and the future, via the roofs of houses nearby.

Unfortunately the Cultural Section simultaneously selects the same site for a park of recreation and culture: the preliminary work must be done at night so as not to interrupt the traffic.

The Memorial Control Committee's men start one day by digging a large hole into which the concrete for the base of the statue is to be poured. The same night the Cultural Section's gardeners come along and make a start by filling up the hole because its place is to be occupied by a bed of red lilies and green cacti with an evergreen tree in the middle. The tree will be trimmed in the likeness of Lenin's head with a small goatee of fir-cones in front.

Next day the memorial-builders excavate their hole again, and later the park-workmen fill it in. Since the two departments work independently it is some weeks before the confusion is ironed out and attempts are made to centralize the work of the ministry, and indeed the whole government. This is achieved by peaceful fission, so that the Ministry of Mines, Power and Agriculture is split into the Ministry of Mines, the Ministry of Power, the Ministry of Agriculture and the W-N Ministry.[1]

[1] The most important ministry of the Communist State. It adds its stamp to every new decree. The stamp says "What now?"

The Ideal Society

In a Communist State anybody can rise to be a minister, whether or not he is a member of the Party. Non-members must of course provide documentary proof that they are

(a) in perfect health and that their parents, grandparents, great-grandparents, great-great-grandparents and great-great-great-grandparents are still alive (the death of any one is an automatic disqualification).

(b) able to produce two living eye-witnesses to the fact that none of their ancestors committed adultery on the night of January 12/13, 1682.

(c) in possession of a police certificate attesting that at the time of the discovery of America (1492) and the voyage of the Mayflower (1621) they made actively hostile statements about American imperialism in the presence of several independent witnesses.

On production of these documents the ministerial committee of the Party examines the non-Communist candidate on his morals, specialized knowledge, loyalty to the proletariat and his attitude to spinach. The examination will take about four or five years, during which aspirants are maintained and cared for by the state in one of the modern and hygienic internment camps established specially for the purpose.

Candidates who are Party members must pass a rigorous investigation before they are accepted as candidates for ministerial posts. They must provide

(a) the day, month and year of their birth (in the absence of a birth certificate the relevant informa-

tion is accepted if the candidate can give his word of honour that he was born).

(b) an answer to the question "How much does a pound of apples cost?" (Text-books on economics, market reports and Marxist Manuals may be used).

(c) evidence of being able to read and write.

Candidates will be excused answering question *(c)* if they are Soviet citizens and can sign their names as follows:

X X X

Should a candidate using this signature later become a Minister and receive an honorary degree, he will of course sign himself thereafter: X X X xx.

HOMEWORK

Those who have read the preceding chapter will realize that the civil servant employed by the Communist State can have only one purpose in life: to serve the interests of the people as loyally and efficiently as possible. Students should therefore form groups to present the following one-act play, which is set in a Communist Government Office where two Communist civil servants, sitting behind Communist desks, await their clients.

There is a knock at the door. Enter a client.

CLIENT: Oh, excuse me, I don't know whether I am in the right place.

FIRST CIVIL SERVANT: This place is always right, Comrade. What is your business?

CLIENT: Well . . . do I look like a corpse?

F.C.S. *(startled)*: I'm sorry, I think perhaps you are in the wrong place, after all. The psychiatric clinic is in the next house down the street.

CLIENT: Honestly, Comrade, I'm not mad: but please tell me whether I look like a corpse! (*He walks up and down and bends his arms and legs*) Do you think a corpse could jump this high? (*He vaults over the back of a chair*)

F.C.S.: (*after glancing at* SECOND CIVIL SERVANT, *who signals to him not to contradict a lunatic*): Of course not! (*Soothingly*) How could he?

CLIENT: I'm not dead, then?

F.C.S.: Of course not!

CLIENT: I'm just as much alive as you are?

F.C.S. : There's no need to be personal.

CLIENT : But I have a document stating that I'm dead!

F.C.S. : Please don't try to be funny, this is a Government department.

CLIENT : Try telling that to a corpse. Here, look at this document. (*He produces a sheet of paper and passes it across the desk*).

F.C.S. (*reads*) : "Official : This is to confirm that until further notice the apartment which has fallen vacant through the demise of the late Comrade Fragment is requisitioned." Stamped and signed, too.

CLIENT : What have you got to say about that? I'm Comrade Fragment. The *late* Comrade Fragment. They've evicted me. I've nowhere to sleep. . . .(*His voice rises*).

F.C.S. (*shouting*) : I'M VERY SORRY! Perhaps you'd better try the Funeral Department. I dare say they could fix you up with a coffin.

CLIENT : But I'm still alive!

F.C.S. : That's quite immaterial. Here is the document, my dear departed comrade! (*He waves the paper*)

CLIENT : So I might . . . just as well . . . shoot myself?

F.C.S. : Officially you are already dead, so I don't see how that would alter the situation.

CLIENT : Please be kind to my memory . . . (*Exit, weeping*)

F.C.S. : Rest in Marx, Comrade.

SECOND CIVIL SERVANT (*walking over to his colleague's desk*) : Excuse me, I don't want to interfere, but the man was obviously still alive. Why did you tell him he was dead?

F.C.S. : He had an official document to prove it.

S.C.S. : The document was wrong.

F.C.S. : Possibly : but the Party has already allocated his apartment to somebody else.

S.C.S. : But if a mistake has been made and the man involved is still alive the mistake can be rectified.

F.C.S. : No, it can't.

S.C.S. : Why? Who got his apartment?

F.C.S. : I did.

(CURTAIN)

LESSON THREE

The Right Man in the Wrong Place

IN THE field of expert knowledge the world can be divided into two parts, with all the suitable positions on one side and all the unsuitable persons on the other: a true Communist has an unerring instinct for bringing the two together.

After digesting this lesson students will have acquired all the secrets of this complex process, which demands great circumspection and expertise: they will therefore be capable, whenever the Party entrusts them with the task, of instantly selecting the most unsuitable person for any given key position.

Students must keep three main points in mind. First, if the enemy applauds something a Communist is doing he must immediately find a different way of doing it—for (disregarding certain biological functions) whatever is good for the enemy must be bad for the Communist, and vice versa. The enemy has a shopworn slogan, "The right man in the right place!", so for true Communists the exact opposite must obviously be a fundamental principle.

Secondly, candidates for any post must know by heart the complete works of Marx, Engels and Lenin. If they are ideologically trained, expert technical knowledge is unimportant. Any candidate who fulfils these two con-

ditions—that is, if he is unsuitable for the job which it is intended to give him—is therefore obviously the right man.

This principle, however (and this is the third point students must bear in mind), applies only to Party members.

Suppose, for instance, that the Party entrusts Mr. Nitwit with the task of finding a replacement for the technical manager of a textile factory. He realizes instantly that only an outstandingly well-qualified expert can be considered for the job, and so he telephones the Party secretary at the most efficient State bakery and asks him to send along a highly-trained and trustworthy baker.

As soon as the baker arrives Mr. Nitwit directs a piercing glance at the man's forehead, which students will know is the most reliable guide to anyone's mental capacity. Provided that the baker's forehead is low enough, Mr. Nitwit shoots a few technical questions at him :

"When was the 1905 Russian Revolution?"

The expert does not know the exact date but he is immediately aware that there *has* been a Russian Revolution.

"Who wrote Marx's *Communist Manifesto*?"

The expert answers that the name is just on the tip of his tongue, but he can't pronounce it. Mr. Nitwit examines the man's tongue and though unable to discern any name on it instantly establishes that such a tongue is bound to carry its owner far in the service of the Party.

Only a few minor questions are left. Does the expert possess the necessary technical books? Does his library

include the definitive edition of Lenin, the collected pamphlets of Engels? Has he sufficiently loved, at the proper time, (and does he now hate in the correct measure) Stalin the Great (the Little)? Satisfactory answers enable the baker to take over the technical manager's job without delay.

The true Communist will not, of course, forget the previous manager. If he is not a Party member his fate can perhaps be settled by a transfer, say to a prison cell where he can be suitably engaged in his own profession of textiles at some such reasonable remuneration as twopence a day. If he *is* a Party member he can be transferred, strictly in accordance with his technical knowledge, to the job of statistics consultant at a cheese-processing plant.

So much for economic key-positions: the true Communist must also know what sort of Comrades can be placed in political key-positions. Cabinet Ministers, for instance, must be closely informed about the work of their Ministries.

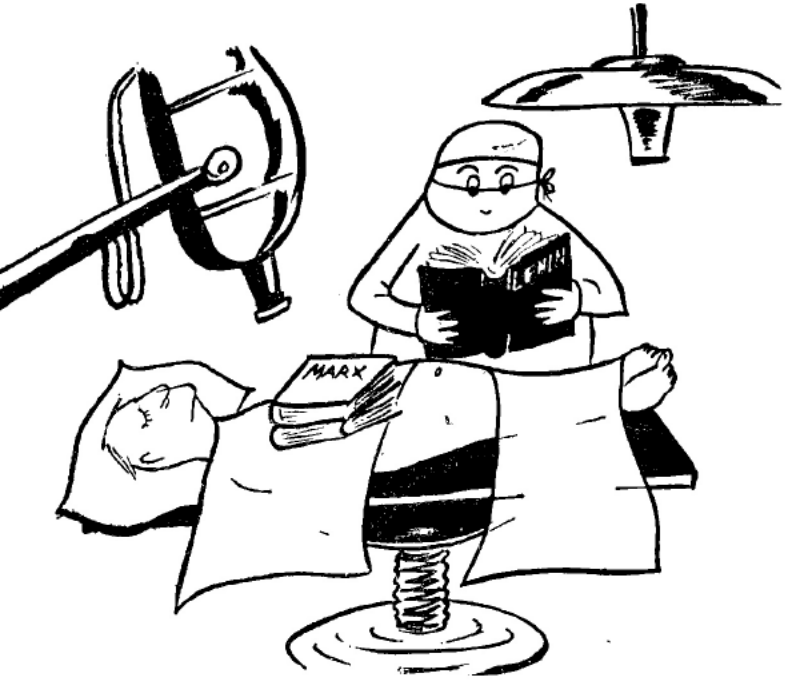
For a Minister of Industry anybody who knows how to work a cigarette-lighter is eminently suitable. The Minister of Commerce must have had experience of handling large quantities of goods, so a former packer is usually preferred. Before anybody can become a Minister of Transport he must produce a statement signed by two Party members to the effect that he has at least once in his life travelled on a bus. Only men thoroughly conversant with money matters—ticket collectors, head waiters or buskers for instance—can occupy such high positions as Finance Minister or Chancellor of the Exchequer. Any Party member can, however, become Foreign Secretary

so long as he can speak no foreign language. The Minister of Defence must of course be a high-ranking soldier with sufficient strategic and logistic training to defend peace with arms. Finally there is the Prime Minister; though actually this presents no problem at all. Whenever he is needed, he arrives on the dot—C.O.D. from Moscow.

To understand how scientific and cultural key-positions are filled, students should visit the Chirurgical Institute at a time when Mr. Butterfingers (member of the Politburo, professor of Lenin University, deputy-chairman of the National Assembly and Party-appointed chief surgeon) is about to operate.

Mr. Butterfingers, having sterilized his hands and put on rubber gloves, casts a fleeting glance at the History of the Bolshevik Communist Party in the Union of Soviet Socialist Republics. After all, this is an appendictomy; if it were a case of gallstones he would study the collected speeches of Mr. Harry Pollitt, while in the event of hernia he would devote some moments to refreshing his memory about the development of the Communist movement in Guatemala.

The theatre sister reports that the patient is on the operating table and that the assistant surgeon would like to know whether the anæsthetic should be administered: Mr. Butterfingers signals to them to wait. He knows that before falling asleep all true Communists take a dose of Marx, so he hurries into the operating theatre, stops behind the patient's head and reads him Chapters III and IV of *Das Kapital*. This serves a double aim: it strengthens the ideological preparedness of the patient so essential in appendectomy and, in 95 cases out of a hundred, plunges him after a few paragraphs into a deep and rigid sleep


MARX
LENIN

which makes a further anæsthetic unnecessary and therefore achieves a considerable saving in ether or similar preparations.

In due course Mr. Butterfingers signals to his assistant that an incision may be made in the patient's abdomen. While the scalpel performs the necessary cuts Mr. Butterfingers discourses on the great struggles within the Communist International during 1926.

"And what do you think Comrade Nyomov Trumkovich said when he was asked what he found in the Central Committee of the Communist Party?" he inquired at the critical moment.

"Forceps," says the assistant surgeon.

Mr. Butterfingers shakes his head. "Wrong. Comrade Nyomov Trumkovich said. . . ."

"Comrade Chief Surgeon, if I stop the patient will have a hæmorrhage. He's bleeding already!"

Mr. Butterfingers signals to the assistant surgeon to be calm. In a few telling phrases he outlines the sacrifices made by Comrades in different parts of the world between 1905 and 1956. It is possible that the patient may not respond to this, in which case Mr. Butterfingers grudgingly gives his assistant permission to use the antiquated methods of decadent bourgeois surgery, concluding (if the patient is still alive) with swabs, sutures and antiseptics.

HOMEWORK

The following intelligence test is designed to find out whether students have learned the important lessons contained in the preceding chapter.

(1) An architect is required for a building project. Three candidates apply—a bootmaker, an expert window cleaner, and a mechanic specializing in outboard motors. Which of them got the job? Why?

(2) Suppose you are asked to choose the pilot of a passenger plane, *(a)* what would be the first question you put to him and *(b)* what would be your question if the plane carried Politburo members?

(3) You are a theatrical director trying to cast "Romeo and Juliet" and for Juliet have to choose between a charming, beautiful and highly talented 16-year-old actress and a 59-year-old bearded squat Flemish landscape painter. Which would you choose? Why?

Answers

(1) None, because it is elementary knowledge that a true Communist State would employ only a fully-trained pork-butcher for its leading architect.

(2) The answer to *(a)* is "What did Lenin say in 1918 at the first Congress of Soviet Precision-Tool Mechanics?" and to *(b)* "How many flying-hours have you had?"

(3) Juliet's part naturally goes to the 16-year-old actress, because she is a Party member and the other candidate isn't.

LESSON FOUR

" Pravda " means " Truth "

JOURNALISTS and newspapers play a most important part in modern life. People like to read newspapers and therefore Communists like to print them : the basic characteristic of the Communist Press is its objectivity combined with an unflinching respect for truth, as students will gather from the following excerpts from a specimen Communist newspaper. When Communism has triumphed all over the world everybody will be able to enjoy such colourful, interesting, entertaining and truthful publications.

Specimen leading article

DEFEND THE PEACE WITH ARMS !

It is evident to everybody, since Krushchev said so, that the West wants war and the Communist countries want peace. This point is reiterated in Bulganin's six-volume letters to Macmillan. Should this prove insufficient, the Marshal will write even longer letters to Eisenhower, Nehru, Hammarskjöld, St. Paul and Uncle Tom Cobley.

The Soviet Union condemns the armaments race, as is proved by the fact that she has halved the number of her jet planes to a mere 5,000. Does anybody need more eloquent proof that the U.S.S.R. is the real champion of world peace? Nobody does. Can we say that the Soviet Union is the armed defender of freedom from war? We can.

Let us ignore the short-sighted individuals who laugh at Communism. Their laughter rolls off the iron curtains as the Soviet Union raises still higher the banner of peace with its shining Marxist-Leninist slogan: "The best way of preserving peace is to go to war!"

Specimen News Story (A)

THE POVERTY RIDDEN FRIGIDAIRE

(From our special correspondent in the United States)

The pen shakes in our hand, pity and indignation transfix our heart and tighten our peace-fighter's throat. When the electric train arrives in this Marx-forsaken American town, we are faced by a shattering picture.

The station itself is disappointing and this Middle-Western town of 300 inhabitants has only one miserable escalator to transport its weary passengers between the four-storied depot building's cinema, hotel, restaurant, covered baseball stadium and supermarket.

As if this did not throw a sharp enough light on imperialistic exploitation, we found that the 300-strong population—300 human hearts, 600 lungs, 3,000 toes

—has only one three-roomed house at its disposal. All the other houses have five or six rooms or more.

Such is the dreary reality of capitalism that this superficially pleasant town cannot afford street-sweepers and has to use mechanical sprinklers and cleansing machines.

It is true that the town boasts a library containing 100,000 volumes, several cinemas and a theatre, sports grounds, an opera-house, a university, 20 factories, 15 department stores, a dozen ballrooms and 50 restaurants: but individual households are only equipped with two or three cars and a couple of refrigerators because, owing to a propaganda trick, these are cheap.

The state of mind of the inhabitants may be judged by the fact that we saw emerging from one of the smaller movie houses a crowd of sobbing men and women, red-eyed and depressed. The fact that the movie was a re-issue of "La Dame Aux Camelias" is immaterial, and so is its sad ending: truly happy people laugh even at a tragic film, and readers are aware that people almost die of laughter even when watching the most serious Russian movie.

As to the attitude of the Government, it is significant that in this primitive little town which provides such a perfect picture of the American way of life everybody is doomed to starvation between three and five in the morning when not a single one of the 50 restaurants and 150 shops remains open.

He was promoted yesterday by Comrade Krushchev!

How To Be A Communist

Specimen News Story (B)

THE HAPPY VILLAGERS

(a visit to Krushchevgrad, the itsy-bitsy Soviet model village)

Among a rich Soviet panorama of valleys, hills, fields, mountains and plains, surrounded by wonderfully rich Communist vegetation such as actual trees, bushes and grass lies the smallest village of the U.S.S.R. Krushchevgrad, with its 300 laughing inhabitants.

It is far, very far, from the modern skyscrapers of Moscow yet, thanks to the paternal care of the Soviet Government and the Communist Party, we reached this beautiful hamlet after travelling for 20 days from the nearest rail-head in a charming open donkey-cart.

We expected no miracles: we expected to find a simple, dirty, neglected, world-forsaken little village. And, thanks to the efforts of State and Party, we were not disappointed. In such a place we don't look for shops, cinemas or department stores lining the streets; which is just as well, since there aren't any. There aren't even any streets: on the other hand, however, the world's most up-to-date airport could be built here since there is plenty of space both in the sky and down below.

The population live together in wonderful harmony and close understanding. In homely caves dug in the hillside some 15 or 20 people may peacefully co-exist in a single room, demonstrating effectively their deep enthusiasm for the collective life. Such is the helpful

provision of the regime that they need not worry about winter fuel, since the cave is well heated by the presence of the 15 or 20 people, their goats and their hens.

Constant efforts to raise their standard of living are made by the local Party organization and already some 300 pictures of Marx, Lenin and Engels are hung on the walls of the caves. Cars and villas will be provided in the next stage of the Soviet economic plan but in the meanwhile the people of Krushchevgrad are enjoying a serene, happy life, full of human dignity and hookworm.

Specimen article on Foreign Policy

POXOV AT U.N. SESSION

The single point on the agenda at the 160,000th full meeting of the U.N.O. general assembly was the question whether Americans should in future call themselves "Citizens of the United States of America" or just Americans.

I. Y. Poxov, the Soviet delegate, spoke first. In his introductory remarks Comrade Poxov sketched the circumstances of the outbreak of the great 1917 October Socialist Revolution and went on to read a few extracts from Mao Tse Tung's collected poems and political speeches. His main topic was an exhaustive analysis of the economic contradictions of the capitalist system. In the final section of his much-appreciated speech Comrade Poxov described Anglo-Saxon preparations for war from the Boer Campaigns to the

present day, condemning everything condemnable in the sharpest possible terms.

The American delegate also spoke.

Specimen Sports Report

BETZIL
TRIUMPHS

The finals of the international swimming championships were held yesterday in front of a huge audience at Helsinki, Finland, when the four finalists fought a tremendous battle in the 100-metre crawl.

A. I. M. Betzil, the great hope of Soviet swimming, proved again that he possessed the Communist will to win and the Socialist faith in victory.

BETZIL started off with a magnificent spurt. He hurled himself from the side of the pool like a ball of Soviet rubber-substitute. The eye could hardly follow BETZIL'S amazing passage through the water as he raced along like a living torpedo. The excited spectator knew however that it was no machine but BETZIL, the world-famous Soviet swimming wonder, BETZIL, child of the 20th century and the 20th congress, BETZIL, whom experts of the Soviet State and the Communist Party trained as an invincible champion.

No wonder that BETZIL was acclaimed at the end of the race with a long, enthusiastic and well-rehearsed ovation.

Results: Eriksen (Sweden) 60.2 secs; Locomoto (Japan) 60.3 secs; Halas (Hungary) 60.4 secs; Betzil (U.S.S.R.) 124.5 secs.

Diogenes, your house has been nationalised!

Specimen World-News-Round-up Column

FIRST automatic toothbrush has been introduced in the U.S.S.R. With bristly handle and smooth brush, it fulfils ancient desire of Soviet Citizens to use previously unexploited part of toothbrush for brushing teeth. . . . Simultaneously available in Soviet department stores: artificial corns which, properly attached, hurt just as much as real ones.

* * *

FLAGSHOPS in the U.S.S.R. will be open on Sundays in future by order of the Government. This follows complaints that in the past those wanting to buy red flags or hammer-and-sickle emblems on Sundays had to wait until Monday.

* * *

TECHNICAL experts of the U.S.S.R. have embarked on the construction of a revolutionary machine which will make handwriting unnecessary—an ingenious apparatus with as many keys as there are letters in the alphabet and a cylinder on to which a sheet of paper is wound. When a key is pressed its outline appears on the paper through an inked ribbon. Witty name for this epoch-making Soviet discovery: "typewriter."

Sub-editing is of unusual importance on Soviet newspapers, which just like any others have no space to reproduce speeches lasting several hours. Judicious cutting, however, enables Communist readers to digest the essentials, as in this

Specimen Verbatim Account

FRENCH GOVERNMENT ADMIRES THE U.S.S.R.!

At the last meeting of the United Nations Assembly M. Aristide Lechablis made a sensational speech in which he paid a warm tribute to the U.S.S.R. and expressed the French Government's admiration of the Soviet Union. In his speech the French delegate said:

"The whole civilized world . . . is moving towards the ideology and practice of Communism. The policy of terror, murder and intimidation . . . is the basic concept of leading Western statesmen. It must be stated once and for all, openly and frankly: the French Government . . . admires the Soviet Union!"

Students must now consider for the purposes of understanding Soviet newspaper custom the full text from which the foregoing verbatim quotations were taken. The words actually used by the Communist sub-editor are italicized.

"The whole civilized world is moving towards a profound condemnation of the horrors which *the ideology and practice of Communism* has brought upon the oppressed satellite countries; it is this which has inspired the resistance of all free nations. *The policy of terror, murder and intimidation* characterized the new Soviet imperialism. It *is the basic concept of leading Western statesmen* and their countries that the world should live in freedom from fear and want, in liberty and happiness. *It must be stated once and for all, openly and frankly:*

this system is built on massacre and torture. *The French Government admires* the freedom fighters of Hungary, and considers *the Soviet Union* the embodiment of tyranny and duplicity!"

As a footnote students should observe the attitude to the arts and entertainment displayed by the Soviet Press. Communists claim for their own all the world's creative artists, whatever their nationality—which is why the Soviet Communist Party decided to erect in one of Moscow's main squares a statute to the English genius William Shakespeare.

What happened was this. A competition was announced with large cash prizes. Creations by outstanding Soviet sculptors were submitted to a jury which eventually awarded first prize to Comrade M. A. Basinov whose entry expressed Shakespeare's literary greatness in the most striking manner.

The statue showed Lenin, three times life-size, sitting in an arm-chair reading one of Shakespeare's sonnets.

HOMEWORK

Readers will by now be sufficiently far advanced in their studies to take a general knowledge test designed to show exactly what kind of Communist they would make. All questions must be attempted and answers given without inhibitions or false modesty. An evaluation follows the final question.

(1) Do you like to lie?
Passionately (five points): Only if necessary (three points): Never (no points).

(2) Have you ever felt that people who disagree with you ought to be hung?
Yes (eight points): Sometimes (four points): No (no points).

(3) Do you admit that there are wiser, stronger and better-looking men (or women) than you?
No (nine points): A few (six points): a good many (no points).

(4) If a mediocre Soviet champion sprinter was matched against an American world record holder, which would you back?
The American (no points): Neither (one point): The Russian (four points).

(5) What do you do if someone tells you an unpleasant truth?
Have him beaten up by your stronger friends (seven points): Kick him when he isn't looking (four points): Listen and try to draw the right conclusions (no points).

(6) Which would you prefer: a fortnight's free luxury cruise, or Lenin's collected works in half-leather?
The cruise (no points): Lenin's collected works (two points): Reading Lenin's collected works on the cruise (eight points).

(7) If you find your best friend has different political views, do you still keep in touch with him?
Yes (no points): No, but you don't try to harm him (four points): No, but you try to harm him whenever you possibly can (10 points).

(8) Do you stick to your considered opinions?
Yes (no points): You agree with the man who talked to you last (three points): You defend your own opinion and the opposite with equal fervour (eight points).

(9) What do you do if your friend's pretty wife refuses your attentions?
Send her husband an anonymous letter saying she has several lovers (nine points): Try again (two points): You wouldn't dream of trying to seduce a friend's wife (no points).

(10) Do you think of Lenin when you go to bed at night?
Every night (ten points): Twice a week at least (five points): Never (no points).

Now add up your points. If you have scored the maximum 78, you are a perfect Communist in action and character and are bound to end up as a Party leader. If you scored between 78 and 34 you still have a good chance of promotion. A score between 1 and 34 denotes a good average Communist with the possibility of doing

better another time. Should your total be nought, you had better begin again at Lesson One, as Party membership is closed to men of such character, spirit and intelligence.

LESSON FIVE

Marriage à la Marx

IN DEGENERATE bourgeois society marriage as an institution is in a state of constant crisis; Communist marriages are on the contrary happy, harmonious and well-balanced. Students reading this book in order to become Superior Human Beings will cry as one student: "Why?"

The answer is that Communist marriages are built not upon financial interest, lewd emotion or fleeting infatuation but on the noblest, purest, greatest and most enduring ideals. This is how it works.

Mr. Party Line is a decent, class-conscious, 27-year-old mechanical draughtsman at the State Counterpoint Works: a Party member who pays his dues on the dot, attends every Party meeting punctually, buys all the Party publications, believes everything the Party orators utter—in other words, the perfect model of the true Communist.

One beautiful Spring day when the trees are bursting into leaf Mr. Party Line meets Miss Norm at Party Headquarters. Comrade Norm has a pleasantly unkempt appearance: her hair hangs over her eyes, her fingers are stained with nicotine, she conveys a delicate scent of slightly mouldy cabbage—in other words, her whole physical being is bound to make the deepest impression on any man at first sight.

Mr. Party Line's heart naturally starts to race. This is,

as every Communist knows, because it is pumping $1\frac{1}{2}$ pints of blood per second into his circulatory system. He is immediately aware that he has fallen in love, deeply and for ever, and therefore follows without hesitation the inner voice of his uncontrollable emotion.

First of all he consults the district secretary of the Party organization where Miss Norm is working, and is told that she is a weaver in a large State textile factory. Thanking his informant with a polite "Forward with the Party!", he calls at the factory and asks to see the local Party secretary. Having proved his own Party membership by producing his card, he inquires Miss Norm's relationship to her work.

Had he been told that she was one of the worst weavers the factory had ever had, Mr. Party Line would have left without wasting a single further thought on the female Comrade with whom he was so passionately in love. Informed, however, that she is in fact one of the factory's best workers, he expresses his thanks for the information and leaves with another brisk "Forward with the Party!"

At the next district Party rally, when the Central Office representative is telling Party members what they are thinking on topical items of home and foreign policy, Mr. Party Line takes up a position which enables him to keep a close watch on Miss Norm's features. He watches with special attention her reactions to the latest statistics of Soviet steel production and the most recent pronouncement by the American Secretary of State.

Mr. Party Line is lucky. Miss Norm hangs on every word with the deepest devotion. Several times she shouts "Hear, hear!", on two occasions permits herself a "Down with Capitalism!" and declares once "How true!" This

proves that she would make a perfect companion for a true Communist and would stand at his side [1] through thick and thin.

There is now very little left for our hero to do. From the librarian of the district Party organization he discovers that Miss Norm is highly cultured, for she has not only taken several volumes of Lenin, Marx and Engels home to read but—unlike previous readers—has brought them back with the pages cut. Mr. Party Line is grateful for the information: "Forward with the Party!" he cries as he leaves the library.

With mounting feelings he follows the call of his true Communist heart and at the conclusion of the next Party meeting walks firmly up to Miss Norm.

"Comrade," he says; "I assume that you, as a Party member, are fully aware of man's biological structure?"

"I have every respect for Comrade Darwin," she replies, "not to mention those single-cell Comrades who helped to build Socialism by binary fission in prehistoric times."

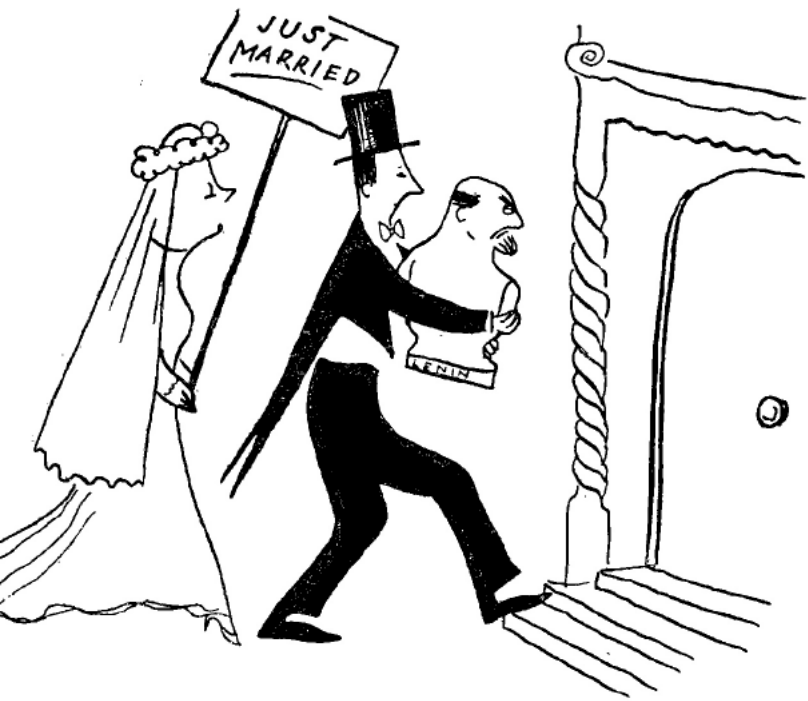
This answer proves that she is a highly-developed Comrade, which enables Mr. Party Line to pass on to more intimate matters.

"I presume you don't doubt," he continues, "that we are descended from the Comrade monkeys?"

"I have no doubt about it whatever. I am positive that the cradle of mankind was rocked on the treetops—or, as Comrade Lenin so clearly expressed it at the Twelfth Annual Congress of the Communist-Bolshevik Party, 'Well, now. . . .' "

But Mr. Party Line is satisfied and can now give free

[1] The left side, naturally.


JUST
MARRIED
LENIN

rein to his emotions. Lisping "Forward with the Party" in fond farewell, he goes to call on his own Party secretary. "Forward with the Party!" he sighs, and goes on to ask the Party secretary to discover from Miss Norm's mother's Party secretary whether (in the process of natural selection) Miss Norm comes from a working-class, peasant or—Marx forbid!—middle-class family.

After a few weeks of correspondence between the two Party secretaries the matter is settled and, since Miss Norm's family is found to be wholesomely working-class, Mr. Party Line approaches her again after the next Party rally.

Timidly he asks her whether she would be willing one day, after finishing her stakhanovite overtime, to accompany him to a Soviet film.

"I am always happy, nay eager, to see a Soviet film," Miss Norm replies, "since Soviet films always point the way to the future."

Mr. Party Line is all for pointing the way to the future.

At the point in the movie where the Party triumphs over the pluto-democratic deviationist enemy,[1] Mr. Party Line takes Miss Norm's hand in his. She does not withdraw it—another proof that she condemns the imperialist foreign policies of the West and is prepared to contribute to the increase of soft-coal production.[2]

Now the great moment has arrived: Mr. Party Line can confess his feelings. He rises at the monthly Party

[1] There is no need to worry about such a sequence *not* occurring in the film. The Party triumphs over the pluto-democratic deviationist enemy in *every* Soviet movie.

[2] The movie happens to deal with the battle for more soft-coal.

group meetings and announces his intention of marrying Miss Norm.

"Comrades," he says, "I ask you to give me your true Communist help in this action and to express your opinion on the matter."

One by one the Comrades rise in reply. They comment on the projected union within the framework of the increasingly tense international situation; they describe how they intend to safeguard the ideological development of the two Comrades after the wedding; they discuss the moot question whether sexual fulfilment in marital life affects the industrial productive capacity of husband and wife—and so on.

Finally the Party secretary sums up the debate and announces the decision; "The Party group has listened to the proposal of Comrade Party Line and accepts it." Everybody rises and starts to clap in rhythm, and the march "Arise, O Red Proletarians!" is sung. Comrade Party Line walks up to Miss Norm and they exchange a firm, class-conscious and democratic handshake.

Now they are engaged: and at last the moment has come for Mr. Party Line to turn to his unblushing bride-to-be and ask: "Tell me . . . what *is* your first name?"

HOMEWORK

Students who have read this far are half-way through the course and should be able to undertake this test, which is in three sections. One is for spinsters, one is for married women, and one is for men. Students should not attempt more than one section.

For Spinsters:

You are 20 years old, attractive, tall, 32-19-32 and intelligent. At a party you meet a 28-year-old man who possesses good looks, a sense of humour and an expensive car. He shows an immediate interest in you and becomes very attentive, arranging to meet you the next day and the day after. You discover that he is very rich, having inherited six factories, eight estates, twelve yachts and one fully-furnished island. He doesn't drink, doesn't gamble, has given up cricket and never took up golf. He is not interested in other women and wants only a happy home: he plans to spend his whole life making one woman happy and is prepared to shower on her everything a girl can desire, from a villa on the Riviera to a diamond necklace and a cabin cruiser. After you have discovered all this, the young man proposes.

Q: As a Party-conscious female Communist, could you marry such a pluto-Capitalist?

For Married Women:

You have been married for 14 years to a clerk in a textile mill. Yours is a model marriage: both of you are Party members, having originally met at a Communist Rally.

Since then you have attended Party meetings every Sunday and a photograph of Marx, Engels and Lenin walking hand-in-hand towards the goal of Socialism hangs over your bed. The only cloud in the clear sky of your happy 14 years of union occurred when you stated that in 1918 Lenin finished a message to the Revolutionary Committee of Ostlers of Petrograd with the words "Forward for the reduction of horse-shoeing rates!" Your husband maintained that these inspiring words were actually addressed to the Revolutionary Organization of Omsk Saddlebag-Makers and the dispute became so acrimonious that you did not speak to each other for two days —after which your husband came home to admit you were right and that the District Party Secretary had looked it up in the latest Party History Annual. After a fervent reconciliation your husband took you by way of compensation to the Central Tattooing Institute of the Party where Lenin's face—surrounded by a garland of horse-shoes to commemorate the argument—was etched on your back, an inch or two above your thighs. After all this you find that your husband has been deceiving you for the last ten years with a barmaid by whom he has had two children.

Q: As a Party-conscious Communist wife, how do you cope with the situation?

For men (married or single):

You are a 34-year-old Englishman and have been a Communist Party member since you were 12. One day an old school chum calls and tells you under seal of secrecy that after years of strenuous toil he has perfected

a device which gives complete protection against nuclear weapons. No one knows about his invention but he wants you to look after the blueprints while he goes into hospital to have his tonsils out. Should he by any chance die under the anæsthetic you are to send the plans to the Minister of Defence stating that they represent the last will and testament of a loyal Englishman anxious to preserve his country from enemy aggression. You take the blueprints and lock them up: three days later you are informed by the hospital that your old school chum has died of heart failure.

Q: As an old fighting Communist what do you do about this tremendously valuable invention which would give Britain an immeasurable advantage over the U.S.S.R.?

Answers

Spinsters:

Of course not. You refuse him not for political reasons but because single young men who are very rich, handsome, and teetotal but are not interested in gambling, cricket or golf do not exist: and you cannot marry a non-existent man.

Married Women:

The woman your husband has chosen for a mistress is NOT a Party member: if she were, she couldn't have spared enough time for a love which resulted in two children over ten years. Your correct action is a demand

that she should join the Party, strengthen the rank-and-file and turn your husband's liaison into a family affair.[1]

Men:

A man's last wish, whether he is a Party member or not, must be sacred. As soon as you receive the news of your old school chum's death you must therefore do as he wished and dispatch the blueprints to the Minister of Defence. The address is "Red Square, Moscow, U.S.S.R." Don't forget to register the envelope.

[1] The Communist Party is just one great big happy family.

LESSON SIX

The Ideal Statesman

THERE are two definitions of the ideal statesman, and students must resign themselves to learning both.

The first is short and easily memorable: "The ideal statesman must be a Communist because a non-Communist statesman cannot be anybody's ideal."

The second is rather longer but no less precise, and explains in some detail what the ideal (i.e. Communist) statesman should be.

He must be versatile. Molotov is no longer considered a statesman in the Soviet Union because he wasn't versatile, and stuck to the same single reply of "Nyet!" at international conferences for years and years: a true diplomat adjusts his strategy to different situations and never repeats himself.

An example occurred at the 16,282nd meeting of the Disarmament Conference when, during a debate on the unification of Germany, the brilliant Soviet delegate delivered the following shrewd observation: "The Soviet Union is the tenacious defender of peace, the protector of oppressed nations—but the West wants war!" When, later in the conference, the American delegate raised the banning of nuclear weapons, the Soviet delegate with amazing presence of mind interrupted with the comment that "The Soviet Union is the tenacious defender of

peace, the protector of oppressed nations, while" etc., etc. This is a versatile, fresh and original statement.

It would be further possible to quote from any U.N.O. meeting at which the Soviet delegate, discussing for instance the fighting on the border of Bolivia and Paraguay, declares that soldiers of both countries should realize one fact: "The Soviet Union is the tenacious defender of peace, the protector," etc., etc. Clashes between Israel and Egypt bring forth the no less remarkable verdict that "The Soviet Union is the tenacious defender," etc., etc.

He must have a sense of humour. Ideal Communist statesmen know that people like to laugh and therefore season their speeches with humour and wit. During his first appearance on American television, for instance, Krushchev—employing the experienced comedian's dead-pan style—explained to audiences which rocked with laughter that Soviet forces had liberated Hungary by invading her borders and that Kadar would have been elected with an overwhelming majority even in the absence of Russian tanks. Viewers rolled in the aisles when Krushchev promised them that their grandchildren would live under Socialism. As a comic turn Krushchev was such a success that, when he is eventually relieved of his post under the well-established Communist system of the rotation of crops and Party secretaries, he will be able to choose between appearing at Las Vegas and having his own weekly television programme.

He must be strong. When the Chief of Secret Police (appointed by him) enters his room at midnight to arrest him the ideal (Communist) statesman neither breaks down nor falls to his knees but is overjoyed at the thought that—sooner or later—the Chief of Secret Police will end

up in the same prison cell and they can have a good heart-to-heart talk.

He must be cultured. This needs no elaboration, the sole point being that the ideal (Communist) statesman does not hide his intellectual light under a bushel but allows the working masses to share the great glow of his intelligence. Krushchev, to take an example, has repeatedly remarked in his speeches "We live on the same planet!"—thus allowing the whole world to admire his extraordinary erudition: he *does* know that the earth is a planet!

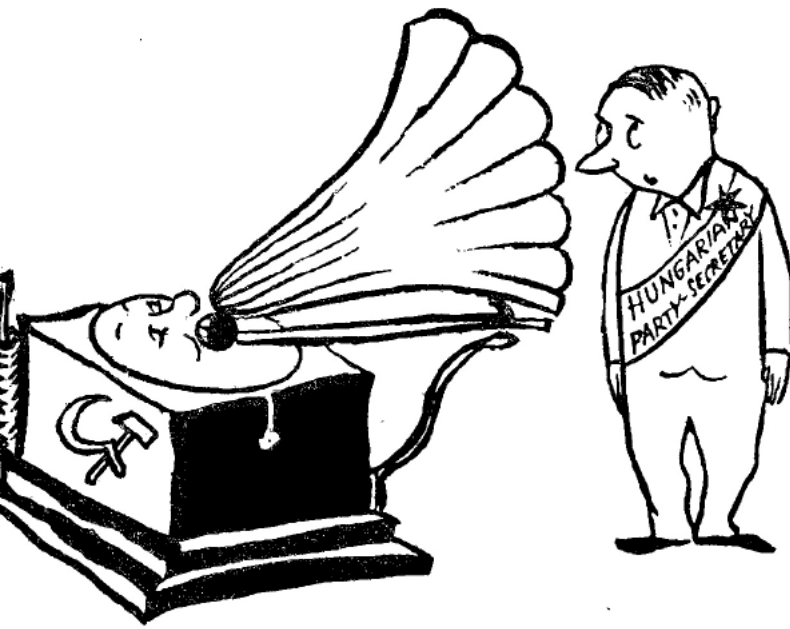
He must be handsome. Trying to seem good-looking is a problem only for the statesman of Western countries. In the Soviet Union and its happily occupied satellite countries, a single decree has been issued according to which all statesmen not actually in prison or exile are *ex officio* handsome. Those who do not obey this ruling are sent to prison or exiled.

He must love children. There is no finer, nobler or more inspiring sight that the photograph of an ideal statesman embracing/kissing/lifting up/patting[1] a charming infant. Such men—*vide* pictures taken during the last 25 years of Hitler, Mussolini, Stalin and Krushchev —must obviously be gentle, humane and peace-loving.

He must be squat. All the great statesmen of the world are squat. Stalin was thickset: Krushchev and Bulganin are the same.

Students who feel inclined to protest that Bulganin isn't squat are reminded that nobody said he was a great statesman.

[1] Delete inapplicable verbs.



His Master's Voice

HOMEWORK

Students should memorize the following Five Commandments of Communism.

I. Thou shalt not steal—if thou art likely to be found out.

II. Thou shalt not kill—without looking around to make sure that thou hast not left anything valuable on the corpse.

III. Thou shalt not commit adultery—because it taketh away valuable time from the Party work.

IV. Thou shalt not covet thy neighbour's house nor any other of his possessions. Thou wouldst covet these in vain because the Party will appropriate them at the first suitable moment.

V. Thou shalt not covet thy neighbour's wife, because she might take thee at thy word.

LESSON SEVEN

Counter Measures

"GIVE me a pound of coffee, a large wholemeal loaf and a bottle of orange juice," you say in a shop, naming the special brands you prefer. The assistant hands you the goods for which you have asked, makes out the bill, you pay either her or the cashier, collect your parcels and depart.

You have no idea how much more quickly and easily you would do your shopping if. . . .

Yes, alert students will have guessed it: if trade were organized all over the world by true Communists so that Communist shopping served the consumers' interests.

It was Lenin who first realized that customers shopped in shops. It was he who fixed his Marxist gaze upon the problem and discovered something that tens of thousands before him had sought in vain: that if a man needs a corkscrew he does not go to a shoe-shop—and, conversely, if he wants a pair of shoes he doesn't look for them in an ironmonger's.

You don't have to be a trained Marxist to understand the tremendous significance of this discovery. Only a man such as Lenin could have made it—a man whose every thought was devoted to the re-shaping of history, the happiness of mankind and the cure for his fast-developing progressive paralysis.

Progressive, superior Socialist economy is built upon the basic laws of Leninist economy and students can acquire its essential elements in this lesson.

Under the degenerate Western system a bourgeois couple, Mr. and Mrs. Stone, might accompany their daughter to a shop selling ladies' dress materials. This shop assistant, already a trained Marxist, can tell at once from reading Lenin that they have come to buy material for a lady's dress and not bathroom scales or an automatic lawnmower.

It is disclosed that Miss Stone is going to the ball of the season and needs something for a very special evening gown. "What did you have in mind?" asks the assistant.

"I'd like something pretty," says Miss Stone; and blushes, because she is still very young.

"Something nice and youthful," says Mrs. Stone because she is not so young herself any more and secretly plans to buy something for herself later on.

"Something not too expensive," says Mr. Stone; because he pays the bills.

The assistant produces five of the 74 available materials on the counter and the argument begins. The yellow makes her pale; the red makes Papa pale when he sees the price tag; the violet-and-green floral pattern is too daring, the brown and black stripes too mature; the brocade too showy and the silk too—silky; the pale green would be all right without the pattern and the dark green would be all right with a pattern.

The battle continues for several hours until all 74 rolls of material are spread on the counter, the chairs and the carpet. When the assistant says "I'm sorry, but this is

the last," they start all over again with the ones which weren't quite right at first but still. . . .

By this time Mr. Stone's face is a rather daring puce with a strong vein pattern; Mrs. Stone is off-white with nervous exhaustion. In the five hours she has been in the shop Miss Stone could have made the acquaintance of a handsome young man, he could have proposed to her, they could have flown to Scotland to get married, been married in a registrar's office and could have even started a family, or at least hired a furnished apartment: but no, they spent their time and lacerated their nerves in a shop.

Why? Because they had the choice of 74 different materials—thanks to lack of consideration Capitalistic commerce shows for the customer.

How much simpler it would have been for the Stones to have entered the shop, asked an assistant for some evening-dress material and inspected the violet and yellow material she placed before them!

"I'd rather have a plain pink one," Miss Stone might say.

"We haven't got any," says the assistant.

"Or something pale blue—without a pattern?"

"We haven't got it."

"Well, what else can you show us?"

"The textile mills are only producing this pattern now. I believe they are planning plain black for next year. Why don't you come back in twelve months?"

It hardly needs explaining how much time and nervous tension the customer saves by this excellent method.

Of course, there is an even quicker and better solution. . . . The Stones enter the shop, and the following dialogue ensues with the assistant:

"We'd like to see some material for an evening-gown."

"There isn't any."

This Utopian solution is not, alas, possible until the coming of true Communism.

Packaging is, of course, a vital aspect of consumer-production and an example of Communist methods from Hungary should be studied.

In reactionary countries preserved food is often packed in tins (or cans) which keeps it fresh and edible for a long time. Communist tinned (or canned) food is far ahead of this and often comes in bottles. This enables it to be preserved as long as three or four weeks, after which the fact that it has gone bad can be seen instantly. This is the only reason for using glass and the fact that the helpful and friendly Soviet Union deprives Hungary of the raw materials necessary for tins (or cans) is irrelevant.

The following anecdote by a Hungarian should be committed to memory.

"I adore pork-and-beans, so I went into a shop the other day, asked for a tin—I mean a bottle—took it home and emptied it into a saucepan. It contained pickled cabbage. I was hungry and ate the pickled cabbage but as I adore pork-and-beans I went back to the shop the next day, telling myself that they must have mixed up the labels in the factory and put the pork-and-beans ones on the bottles of pickled cabbage. It seemed logical to assume that the bottles of pork-and-beans had all had pickled cabbage labels stuck on them, so this time I asked for pickled cabbage. I took a bottle home, opened it and poured it into a saucepan. It contained pickled cabbage.

"I think I mentioned before that I adore pork-and-beans, so the third day I went to the shop again.

By now, however, I knew that I just couldn't trust logic so I merely asked the assistant to give me a jar of ready-to-eat food, it didn't matter what it was, the nearest one would do.

"He picked up a jar, I took it home, unpacked it and looked at the label. It said 'Pickled Cabbage.' I'm afraid I lost my temper: I picked it up and hurled it on the floor, where it broke into fragments. The kitchen began to whirl around me. It was pork-and-beans!"

This example is only one of many: students may rest assured that ideal Communist industry plus ideal Communist commerce can produce many other incidents proving the superiority of Marxist-Leninist packaging techniques.

Shop-assistants are, as Marx so rightly said, for the assistance of the customer: but they are only executives, and the complex apparatus of serving customers must be organized by a Committee.

Communist commerce can, for instance, achieve surprising results with goods sold by weight merely by careful treatment of the scales used. Adjusted in favour of the shop, they serve the interests of Communist commerce and customer alike: having provided less value for money, it can serve more customers with parcels light enough to prevent them developing hernia—and thus impairing their productive capacity.

When it comes to liquids the same Communist circumspection must be employed. "The more froth, the less beer," said the (then) great Stalin at the XVIth Party Congress. Following his far-sighted words, Communist bartenders can pour six glasses of beer from a single bottle.

Carefully versed in Leninist economics, the Communist shop assistant knows how to apply the dictum that all men are equal: for her it means that it makes no difference who receives whose orders. You can imagine what a pleasant surprise it is for the housewife who finds that instead of tinned (or canned—or bottled) food, cakes, butter and ham she has been sent dusters, clothes-brushes, floor-polish and—pièce de résistance—two kinds of insecticide. And how happy her guests must be in the knowledge that Communist methods have triumphed again when, instead of providing them with the humdrum supper they were expecting, their hostess first brushes their clothes and then dusts them over with D.D.T.!

The assistants themselves must of course be models of courtesy. Whenever a customer enters the shop they show enormous tact and merely continue discussing the latest sports results among themselves. "All people like to shop undisturbed," wrote the great Soviet poet Mayakovsky in one of his love-poems: and a Soviet poet is always right.

Should the customer attempt to disturb them by coughing, clearing his throat, throwing coins on to the counter or even calling "Shop!" they immediately turn to a different topic such as details of their neighbours' married life and the physical qualities of each other's boy-friends and girl-friends.

Should the customer interrupt this discussion—but only in such a case—one of the assistants, following the rules of Communist etiquette, asks in kindly tones: "What the hell do you want?"

Such perfect manners cannot of course be learned in a few days. The Communists have the immense task of

re-educating backward countries until, commercially and economically, the whole world is in the same happy stage of providing for customers as perfectly and considerately as in that great bastion of Communism, the Union of Soviet Socialist Republics.

HOMEWORK

In the foregoing chapter we described the Socialist utopia which consists of having no goods in any shops.

Write an essay of approximate Bulganin-Macmillan length suggesting ways in which the Marxist State could collect purchase tax or its equivalent.

Students must incorporate the official solution—everybody knows roughly how much he spends in certain shops and this sum should be paid direct to the Exchequer. Salaried employees would have it deducted from their income under P.A.Y.E.

LESSON EIGHT

Collective Farming

FOR THE true Communist the greatest happiness lies in collective life. This means that everything is shared;[1] the plans, the ideas, the ambitions; the factories, the land and the means of production.

Even the form of government by individual states is chosen by collective agreement. Communism has, for instance, been established in the Soviet Union because $1\frac{1}{2}$ million of its 200 million inhabitants are members of the Communist Party, and these have collectively chosen the Communist system. The necessity of this choice must be clearly understood by those wishing to learn about the advantages of collective economy.

Let us for instance examine collective happiness in Soviet agriculture, in contrast to farming in non-Communist countries where dukes, earls, landowners and industrial magnates grind down the faces of the working peasantry into the mud of their vast estates.

When Communists take over, all land is immediately nationalized and the former owners lose their rights. They are, however, entitled to escape across the frontier.[2]

Discerning students will realize that the land—together with farm buildings, livestock, machinery and grain—is left behind. A clear picture of what is involved may be

[1] Except women (see Lesson One).
[2] Unless persuaded to desist by minefields and frontier guards.

seen from examining the successive stages of collective evolution on a 10,000 acre estate.

(1) The 10,000 acres are owned by one person.

(2) The Communists nationalize the entire estate.

(3) Members of the Agricultural Committee of the Communist Party examine the estate and list, among its various assets, 20 tractors, 30 agricultural buildings, 117 items of assorted machinery, 156 sheep and 423 cows.

(4) The Communist papers publish articles stating that the entire estate was grossly neglected by its previous owner.

(5) The Party begins to distribute the estate in five-acre lots until the 10,000 acres once owned by one man are now the property of 2,000 families.

(6) The Communist papers comment that the families are now free to do whatever they want with their land because it is their sole and unrestricted property.

(7) The families want to use the tractors, agricultural machinery and seed-corn. The Agricultural Committee of the Communist Party explains that the State would have to spend tremendous sums if it was expected to deliver separate consignments of seed to each five-acre holding, and advises adjacent smallholders to combine among themselves in the interest of the peasant workers. Those who agree will be supplied by the State with seed-corn, tractors, agricultural machinery and every help.

(8) The Communist papers report that, at the request

of the peasant workers, the State has given permission for owners of adjacent smallholdings to form themselves into voluntary co-operatives, or kolkhozes.

(9 The smallholders, heirs of the great landlord, have no intention of doing anything of the kind.

(10) The area is visited by the political police as it has been reported that the smallholders are so terrified by imperialistic agents that they dare not form kolkhozes.

(11) The political police arrest 200 smallholders who confess that they are American spies and have been dropping Colorado beetles into the crops every night from helicopters disguised by day as farm tractors.

(12) Ten of the spies are sentenced to death and the others are hung.

(13) Next day the Red Lenin Kolkhoz is formed, combining 10,000 acres.

(14) The Kolkhoz asks the Government for tractors, agricultural machinery and seed-corn.

(15) The Agricultural Committee of the Communist Party calculate that delivering tractors, agricultural machinery and seed-corn to the kolkhoz is economical only if its entire profits are turned over to the exchequer. Individual smallholders are therefore advised to turn over their holdings so that the State can run them at an economic figure.

(16) The Communist papers report that the smallholders who make up the kolkhoz are asking the Government to take over their holdings and form a State Collective, or Sovhoz.

(17) The smallholders who make up the kolkhoz have no intention of doing anything of the kind.

(18) The area is visited by the political police etc. (See Stage 10, above).

(19) The political police arrest 200 smallholders, etc. (See Stage 11).

(20) Next day the sovhoz Red Dawn Under Lenin's Beard is formed, combining the 10,000 acres.

(21) The Agricultural Committee of the Communist Party informs the sovhoz workers that they are to be paid regular weekly wages—exactly the same as they received from the late plutocratic landowner, less a slight deduction of 25 per cent.

(22) Next day the Central Party Committee sends a highly experienced cobbler to take charge of the sovhoz with unrestricted powers.

(23) The 10,000 acres are now in the hands of one man.

To achieve collective happiness in industry—i.e., the nationalization of factories, department stores and shops —the same basic principles are applied. The only difference is that the enterprise is not divided up among the workers but handed over immediately to a Party nominee (see Lesson Three, "The Right man in the Wrong Place").

HOMEWORK

True Communists are easily discernible by their clothing and personal habits. The following 12 rules should be memorized, six by male students and six by females.

Male comrades should

(a) shave regularly—at least once a week. Too much shaving gives one a thin skin, and true Communists find thick skins both necessary and fashionable.

(b) have their hair cut not more than once in eight weeks and employ any time saved by this economy in learning by heart what Lenin said about Marxist deductions from the 1905 Revolution and its economic co-ordination.

(c) dispense with umbrellas, which indicate cosmopolitan deviationist tendencies and incipient Anglomania, in favour of guaranteed non-waterproof "Moskvich" raincoats.

(d) not discard their jackets, even when wearing a nightshirt to the office instead of a shirt.

(e) take particular care of underclothes, socks, shirts and handkerchiefs and change them (without fail) once a month.

(f) be careful when ordering monogrammed clothes. Nothing is worse, when wearing a shirt with the initials "M.I." on the pocket, than blowing one's nose on a handkerchief marked "K.G."—especially if one's name happens to be Peter Skoovitch.

Female comrades should

(a) keep in fashion by wearing a pullover—the same one, from spring to autumn. Constant changing diverts the attention of male fellow-workers from their production norms (See Lesson One, "Keeping the Party Clean").

(b) put on an evening gown when visiting a party or going to the theatre. The Communist evening gown is a blouse and skirt.

(c) put on a grand ball gown at important receptions attended by members of the diplomatic corps. The Communist grand ball gown is a skirt and blouse.

(d) remember that too much bathing robs agriculture of much-needed water.

(e) despise gold, silver, diamonds and other jewels and bear in mind that the finest ornament is a Party badge.

(f) reply, if asked by the Party secretary "Do you wear a brassière, Comrade?": "No, I'm supported by my class-consciousness."

LESSON NINE

Religious Freedom

RELIGION is purely a personal affair for each individual. Everybody in a Communist State is entitled to follow the faith he chooses, pray as often as he wishes and go to church whenever he wants to. Only the Churches have any say in matters of religious belief.

And, of course, the Party.

Freedom to exercise the religion of one's choice concerns nobody but the individual.

And, of course, the Party.

As a matter of fact the Party line on this matter is simplicity itself: each person may follow his own faith.

Students must, of course, realize that disputes have arisen between Communism and the Churches, and that there have been differences of opinion on minor details.

One such small point is the unanimous contention on the part of the Churches that God exists. They have been persisting in this for several thousand years, in spite of the fact that Comrade Lenin called everybody's attention to the error as long ago as 1892.

Actually there is no God—there are only outstanding men who are born to be deified by their peoples. Such men are best characterized by certain well-defined characteristics: they are of Russian origin, they wear well-kempt false beards, their names begin with "U" and end

in "lianov." This teaching was developed somewhat further by Lenin in about 1904, when he stated that the conditions applied only to men whose names began with "L" and ended in "enin." It was at this time that Comrade Lenin stopped using the name Ulianov.

Lenin's teaching was followed faithfully by Stalin when he enjoined all Communists and non-Party members throughout the world never to forget Lenin's words, according to which the only candidates for deification were those whose names, as Lenin so rightly stated, began with "S" and ended in "talin."

True Communists naturally have no desire to force their opinions on anybody and always prefer in any dispute to use the weapon of persuasion. In this respect, as in all things, we are guided by the great example of the Soviet Union—where bishops, priests and nuns have been persuaded over the years with such success that hardly any of them survived.

To revert to the problems of the Churches themselves, let us consider what occurs if a priest happens to preach an unsuitable sermon. In those countries where the free and happy life which Communism generates is already a reality the problem is not particularly pressing, as the religious authorities will have already given up the vast majority of the churches to be used for other purposes. Such offers are completely voluntarily, legally, and without pressure being brought to bear—no one held a tommy-gun against their chests when they signed the necessary documents.

The tommy-guns were held against their backs: the true Communist always remembers his manners.

In the churches which remain, the priests can preach

whatever they want. They can speak of the beauty of everyday life, talk of the higher beings who—guided by the Party—constantly increase industrial output, and denounce the devils (i.e. imperialists) who plot against the peace of the world. They are free to lead hymns of praise about the rising standard of living, and about the fact of everybody being happy, satisfied, serene and Communist.

There is, of course, nothing to stop a priest from touching on other matters than these in the course of his sermon. Priests' clothes and other personal effects can always be handed over to their legal relatives by the State Executioners' Department.

Naturally the *main* point is that everybody is free to exercise his own religion.

Complete freedom also attends the religious instruction of children. Parents who want their children to be given such instruction have only to inform the headmaster at the time when their children start school. Respecting the principle of complete freedom in education, the headmaster is obliged to have them ejected from the school premises immediately.

Should the parents by any chance failed to be convinced of the strength of the headmaster's argument, and stubbornly persist in demanding religious instruction for their children, the headmaster has to admit that actually there need be no difficulty about it at all. There is only one slight formality to which he has to draw their attention : it is the fact that he will have to notify their employers, the Party's district committee, the political police, the Ministry of Education, the passport office, the frontier guards and the Prime Minister.

It *is* a formality to notify all these people and organiza-

tions of the parents' request that their children should have religious instruction because it will in no way affect the headmaster; and the most that can happen to the parents is that they will lose their jobs, their homes, their possessions or their lives.

Children can attend religious classes in perfect safety, although it must be understood that time lost as a result can mean only a failure to make proper progress in other subjects. When such children start school their end-of-term report cards are therefore marked, without delay, "failed in three subjects." The headmaster and his staff have no wish to decide which three subjects these shall be, for it is obviously the pupil's personal affair and he is at complete liberty to choose.

If a parent is sufficiently determined his child will be entered by the headmaster on the list of those due to receive religious instruction. After the departure of child and parent the proper authorities are notified (see above) and the list is deposited in a waste-paper basket as, owing to lack of applicants, classes in religious instruction are impracticable.

Naturally the *main* point is that everybody is free to exercise his own religion.

The true Communist of course makes a note of those who go to church on Sunday, but he must distinguish between those who attend only sporadically and those who turn up regularly, complete with missals or prayer-books. Again, particular note must be taken of those who not only go to church with missals or prayerbooks but actually make the responses, join in the hymns, light candles, have their children christened and even contribute to church collections instead of saving their money

The human being is cherished

for Party funds. All cases, however, are reported to the Party by true Communists so that the Party leaders can —in accordance with true democratic principles—free such persons from their jobs. This, of course, is a generous and thoughtful way of enabling them to devote all their time to religious activities.

Such dismissals can be attributed to any number of serious ideological errors—a man might have coughed at a critical point in a Party meeting, been heard sighing in a corridor as a expression of his dissatisfaction with the standard of living, or been seen throwing away a used bus ticket. The fact that the people involved have been seen going to church is never mentioned by true Communists.

Naturally the *main* point is that, as students should have gathered by now, under a Communist government everybody is free to exercise his own religion.

HOMEWORK

Since Soviet schools receive few applicants for religious instruction (see previous chapter) such religious legends as Noah's Ark are unacceptable to the true Communist. Students are invited to assemble a number of animals and birds for a similar folk-tale rewritten against a proper ideological background.

The following hints may be found useful :

ELEPHANT : Too popular and eats too much. Exclude if possible. If vital, insist on Asiatic specimen symbolising great strength of Chinese Communist Party. Still more acceptable : white elephant, most effective symbol of superiority of Communist system.

PARROT : Essential.

KANGAROO : Typical capitalist. Unnecessary.

OSTRICH : Inadvisable. Very greedy and might recall Party leaders to mind. Liable to hide head in sand, planning reactionary activities.

SEAL : Unnecessary, owing to loud and untranslatable bark—another dangerous comparison possible here.

LAUGHING HYENA : Depends what it is laughing about.

LION : Unacceptable while still considered king of the animals. If they change their system and elect him President of Animals' Republic his position could be re-examined.

DONKEY : Certainly. The more they are, the stronger the Communist Ark's Party organization.

CAMEL : Humpless varieties only, to prevent analogy of workers' burdens.

CHAMELEON : Essential.

CROCODILE : Egyptian varieties acceptable unless Nasser effects rapprochement with West.

SQUIRREL : Possibly, if red; though storing habits dangerously reminiscent of Capitalist tendencies.

VULTURE : Cowardly, immoral, loathsome in habits. Include.

SHEEP : Collective animal. All right.

SHARK : Atlantic specimens inadmissible owing to tyrannical behaviour with small fishes. Those from Soviet seas : useful example of small fishes' friend and protector.

HIPPOPOTAMUS : Sufficiently thick-skinned to be very much at home in Communist Ark.

DOG : Friend of man, family companion, defender of the household. Out of the question.

Students who in the course of their researches come across any compromising information which would debar any of the birds and animals recommended above should pass it on without delay to the Secretary, Department of Zoological Folklore, U.S.S.R. Do not use the secretary's name in case the one you thought was it has had some compromising information discovered about *him*.

LESSON TEN

State Literature

LITERATURE HAS an important part to play in a Communist State: true literature, that is. Naturally the only true literature is Communist literature . . . but before they read further, students must assimilate four main points.

(1) Literature is the sum of those written works which have ideological content and are thought by the reading public to possess literary value.

(2) Ideological content consists of Marxist-Leninist ideas: the world's greatest writers (Marx, Engels, Lenin, Togliatti, Thorez, Pollitt and Mao Tse Tung) proclaim them directly and lesser writers, not yet able to free themselves from alien influences, give only indirect force to their flow of Communist notions.[1]

(3) The reading public is the group which judges whether a work has literary value or not.

(4) That group consists at any given time of the man who holds the post of General Secretary to the Communist Party.

[1] It is no accident that Hamlet says: "To be or not to be. . . ." Neither of the grave-diggers has any such problem. Shakespeare's implication is that only the decadent aristocracy wonders whether to be or not to be. In grave-diggers, as true representatives of the working class, such problems do not arise: they know that before long Communist society will be a reality under which they can enjoy the ideological benefits of belonging to the grave-diggers' Free Communist Trades Union.

A literary work therefore deserves its name only if it teaches, informs and ideologically develops the reader. Students must therefore learn to reject with contempt books dealing with love and/or crime without awakening hate against imperialist warmongers and/or emphasizing the superiority of the Soviet steel industry over that of the capitalistic U.S.A.

Such literary requirements are fulfilled by true Communist writers of both present and past: for literature of an earlier day can easily be transformed into work of lasting literary value by changing the class identification of the characters and ideologically purifying the plot. First, however, students should consider Communist poetry.

For a long time it was widely thought that a poem was an expression of some poetic feeling or ideas. Many examples dealt with such aimless and uninteresting subjects as love, death, spring, the sea, sunrise, flowers—or the hair, eyes, lips, teeth and other physical attributes of an unmarried (sometimes even married) female. When the first truly exquisite Communist poem was published the world saw the difference at once. It described a situation at Party headquarters: the lift wasn't working because the electricians had been too lazy to repair it. The Party secretary intervened and it started to function again.

Other heart-warming and poetic themes subsequently given to the world by Communist geniuses included the importance of turf-cutting, the latest achievements of the State glove-making factories, the progressive gout of a prominent Party-member, and Lenin's beard.

The following notes will assist students anxious to try writing some Communist poetry of their own.

Start off by expressing some universal human idea and follow it with a reference to class-conscious toil. A few production statistics should be inserted next in carefully polished rhymes which emphasize the superiority of the Communist economic system. Several very strong lines will then be devoted to the enemy hiding in the Communist ranks, and the fight against him: and finally the alliance between workers and peasants can be strengthened with a few images of everyday life in a kolkhoz. This model, entitled ONWARD THE SOVIET DRESS INDUSTRY, is based on a news item about an international show of Communist fashions attended by Ministers from the Warsaw Pact countries:

As a biped mammal I live upon this earth,
A human being whose own muscles by work
Are steeled and shaped into two-inch girders,
Who toils with pleasure and does never shirk.
The great walls between which I am now standing
Are beauty's roofs, graceful and gleaming blisters;
And among them come with enlightened smiles
Our light industries' great and Communist Ministers.

Clothes are designed in many other lands,
Women are covered by skirt or bikini,
But nowhere else are such class-conscious garments,
Such a supreme and Leninist victory.
Happy and proud am I from head to toe,
Within my heart's a burning jubilation;
I would like to embrace the whole world now . . .
And of our 434 models
I salute here with my Communist soul
Every creation.

For a long time now we have paid insufficient attention
To the shaping of women's clothes by many hands.
While our enemies lurked within our ranks—
Dukes, counts, bankers and Fascist brigands—
But eventually we crushed them wherever they hid.
We brought them all to judgment (and to book)
And on our Leninist models you find
Plenty of pleats, flounces, buttons and bows
And the Kremlin's idea of the New Look.

The sun has woven into a fairy gold
The shadows of the riverside willow-trees :
Underwater cod, perch and other fish
Await the Communist angler in perfect ease.
Weeping willows on the river-bank
And fleecy clouds sailing along the Marxist sky
See our collective farmers on their tractor-seats
And the working-class peasants standing by.
Upon an osier, with suitably red beak,
The Soviet equivalent of a kingfisher looks below—
How beautiful, how really beautiful
How Lenin-like you are, our great
Communist fashion-show !

So much for true poetry. Communist novelists take their subjects from two fields : *(a)*, the heroic life of the great Communists and *(b)*, everyday work. The following extracts from a seven-volume biographical novel by L.M.K. Trepatyerasaroyanko about Vassily Vassilyevich-Moronov, the world-famous Communist genius and chairmender, illustrate the former :

"Only the dim light of a shoelace illuminated the dark

cellar. Old Moronov couldn't afford a candle; he had no work and lived on the memory of his childhood mumps. His wife had died long before their wedding, leaving him with four motherless sons of whom two-year-old Vassily was the youngest. The sunshine never visited the cellar, but it was crowded with neighbours from the slums of Preznoporskaya Prospekt who came to hear him, clad only in sackcloth nappies, as the words flowed from his infant lips. He stopped only when old Moronov changed his nappy; at such times nothing flowed from his lips, but he would fix his blue-and-hazel eyes on the ceiling and break off a piece of plaster from the wall so as to have something warm in his stomach.

"Then he resumed speaking. He spoke of the tyranny of the Tsars, the crises of capitalism, the leading part of the working classes in the coming revolution (which he forecast with childish inexactitude for October 29, 1917).[1] When the day came, little Vassily rode on a red horse at the head of one of the regiments: despite the fact that he had reached the ripe age of three there was no sign of old age on his face and he looked a bare 40 or 45. In his hand was a razor-sharp revolver and an old poker his father had brought home from the palace of Prince Lepisinsky, together with a few other souvenirs such as a pearl necklace and a couple of diamond tiaras. From time to time little Vassily shot somebody in the crowd and then he would charge on, his face hidden every now and then by the edge of a nappy fluttering in the breeze."

"Let All Birds Flower, All Birds Sing" is a typical

[1] This is why Communists celebrate the Great October Revolution every year on November 7th.

example of the Communist novel of toil. Written by Professor Li-lo-prang, Minister of Mysticism to the Chinese People's Republic, its first 7,000 pages are devoted to a description of a sand-blasting factory on the banks of the River Twee. The next 2,000 (the book has a mere 9,627 pages) are the application for admission to the Communist Party of one of the sand-blasters, a certain Too-Pi-Ar. New readers begin here :

"Thanks to the great Mao-Tse-Tung and the Party secretary of the neighbouring district who promoted my wife's political evolution, I am blessed with nine children. [Here he describes their careers at some length]. My tenth child, thanks to the Party, is even now on its way. Could I wish for more from the all-seeing organization which makes possible such a happy life for me, provides education and employment for my children and enables every one of my birds to flower and all my flowers to bird?"

It should be noted, however, that in the remaining 627 pages of the novel it transpires that Li-lo-prang is actually trying to mislead the Party by painting such a rosily optimistic picture of his family life. Unmasked by a true Communist, who shows that his children live only by occasional labour, he breaks down and admits that he is an agent of American imperialism. He also confesses that he is Chiang-kai-shek's niece. A court-martial sentences the entire family to death and it is the inspiring and eloquent speech of the Party secretary as the sentence is being carried out that concludes this wonderful novel.

Now for true Communist drama, best illustrated by a comparison with the ordinary bourgeois stuff in which boy meets girl, she declares her love for him and he offers to give his last drop of blood for her.

A Soviet playwright wishing to embark on such a theme first telephones the Ministry of Propaganda and the Party's Press and Agitprop department to discover what political points are being made that week. They are: the importance of sowing, artificial manure and stubble-removal; the value of the acorn harvest to the national economy; the establishment of a new atomic power station; the continual struggle to unmask hirelings of plutocratic espionage services; and the need for more blood donors.

As in a bourgeois play the scene may be a park bench, but the Communist backdrop will be a large square building labelled SOVIET ATOM STATION FOR PEACE. Enter a boy and a girl:

BOY: Do you love me?

GIRL: I love you.

BOY: Terribly?

GIRL: As the freshly-sown seed loves the artificial manure after the stubble has been removed.

BOY: Then . . . if you feel the same way as I do . . . we . . .

GIRL *(eagerly)*: Yes, darling?

BOY: We'll go into the forest. . . .

GIRL: What for?

BOY: To gather acorns, of course. It will assist the national economy.

GIRL: Ah, let your aunt gather acorns!

BOY: Which aunt?

GIRL: The one who lives near the latest Soviet atom plant which serves exclusively peaceful purposes.

BOY *(softly)*: Ssssh . . . That aunt is one of the enemy. She is an imperialist hireling, no less.

GIRL : As soon as we're married, we'll unmask her.

BOY : So you love me?

GIRL : I love you.

BOY : Truly.

GIRL : I'd give my last drop of blood for you.

BOY : Don't do that, Comrade, there's a blood-bank at every hospital.

CURTAIN

Communist translation is essential in certain cases because, although world literature must be the common possession of mankind, the establishment of Russian as the sole language may take a little time yet.

Defoe's *Robinson Crusoe* may be taken as an example of what can be done by expert translators who, within the framework of complete literary freedom, can revise an original under Party guidance to make it suitable for Communist publication.

In its original form it lacks social significance and even appears to suggest that the individual gets on far better if he is not surrounded by a collective. In "Comrade Robinson," however, the hero's predicament is the result of a Capitalistic shipping line's decision to increase its profits and exploit its workers by launching a ship constructed of inferior material. When it sinks in a storm he is the sole survivor and, though the only son of a Lancashire boiler-maker and a Yorkshire share-cropper, is not sufficiently politically developed to realize that finding himself with nothing but a shirt and trousers is true Communism. Unable to find the local Party officials on the island he organizes a branch for the district and makes himself temporary secretary and chairman. Subsequently he catches a llama, a goat, a turtle and a parrot; this

makes things easier, because he can turn over the secretary's job to the parrot.

Under Comrade Robinson's leadership the island Soviet's first Five Year Plan is put into operation. It involves transferring the southern half of the island to the northern half and vice versa. Help comes in the form of cargo from a sunken ship, and a current deposits on the beach a vast quantity of tinned (or canned) food, salt beef, herrings, jam, tools, and various chests. One contains books, including Marx's *Capital,* Stalin's biography and Lenin's *One Step Forward, Two Steps Back.* Delighted to have an ideology of their own, the island population allow the other items to be carried away by the tide.

They are joined by a negro who has escaped the daily lynching ceremonies in the Southern States of America. He turns up on a Tuesday and with Marxist logic is given the names of Wednesday Thursdayevitch. Later they discover that the llama's parents were of upper middle class origin and that he has been conspiring against the Party. The islanders hold a secret trial, sentence the animal to death and eat it.

Because the birds and animals of adjacent islands refuse to exchange their happy jungle life for the toil involved in changing over the two halves of Robinson's island, he kills them as counter-revolutionaries and preserves peace for the benefit of the World Communist Union which the survivors unanimously ask him to establish.

Communist fairy-tales are naturally very common, and perhaps the best known is called *Snow White and the Seven Kulaks.*

Snow White is the step-daughter of a rich capitalist's widow and is hated by her stepmother because her father was a worker and her mother had been a washerwoman killed by capitalistic detergents. Snow White runs away from home because she feels that it is the only way that she can find happiness and her bosom a Party emblem. She meets seven dwarf kulaks who are farming on a collective basis but are still struggling with the remnants of Capitalism, as may be deduced from the fact they resent anyone else using their plates and glasses. When they see Snow White in bed their views change and they decide to exploit her, again on a collective basis. But Snow White is adamant: in vain they promise her a red ribbon for her hair, in vain they tempt her with promises to take her to the Party Rally, in vain they present her with a statue of Lenin carved in lard: Snow White sticks to the narrow path and (with one or two exceptions) refuses the dwarfs.

But one day her evil stepmother, disguised as a Soviet peace-fighter, worms her way into Snow White's confidence with the collected edition of Bulganin's peace-letters for the previous month. Snow White glances eagerly at the first of the 12,586 pages and then drops lifelessly into a chair.

The dwarfs are extremely sorry, having lost such cheap labour and found themselves liable for funeral costs. Luckily, however, Comrade Prince (a Party leader) arrives at this moment and orders all present to join the May Day Parade. Under the influence of Party discipline she rises immediately and marches at the side of Comrade Prince, carrying a banner.

In *Comrade Alice in Wonderland* an English girl swallows something and visits a country where everything

is beautiful, where people are kind, friendly, handsome and beautifully clever, where everyone is happy, contented, rich and delighted with the government. When she leaves she looks back at the gate and sees the inscription THE SOVIET UNION.

The Communist tale *Arabian Night-shift* is about Sheherezade, a typist in a textile factory, who is constantly holding up workers on the night-shift. With the help of the Party she is eventually unmasked and handed over to the Political Police. After being questioned for one thousand and one nights she confesses everything she is told and admits having set fire to the Reichstag, sunk the Titanic, opened subterranean vents between Vesuvius and Pompeii and (her gravest offence) discovered America under the pseudonym "Columbus."

HOMEWORK

To familiarize themselves with the way in which Communist text-books are kept ideologically correct without losing sight of the need for official economy, students should examine the minutes of a meeting held at the State Text-book Publishing Company between Comrade M. L. V. Dedov (chief educator of the Communist Party education department), Comrade B. U. Budoshin (the company's general manager); also present, Comrade Vera Nepishinskhaya (stenographer).

DEDOV : I understand we have to revise the history of the Soviet Union for the next three months. Have a look at the last edition, I can't read it because I've left my glasses at home.

BUDOSHIN : Can't read it . . . Mmmm . . . it begins with the great October Socialist Revolution of 1917.

DEDOV : We'll leave that for the time being. It can stay in 1917.

BUDOSHIN : In 1954 we removed all the references to Stalin.

DEDOV : And in 1955 we pasted half of them back.

BUDOSHIN : But there are references to Kaganovich.

DEDOV : Cut them out!

BUDOSHIN : Yes, Comrade.

DEDOV : Next?

BUDOSHIN : The Leningrad affair.

DEDOV : Aha . . . the trial which unmasked the enemies of the people and ended with the execution of the Imperialist hirelings.

BUDOSHIN : Yes . . . actually, Comrade, the chapter was replaced some time ago with more up-to-date material showing that the brave comrades executed at Leningrad were innocent and that the court was misled by a loathsome criminal.

DEDOV : Oh . . . Who, for instance?

BUDOSHIN : Comrade Beria, Chief of the Secret Police.

DEDOV : Cut it out!

BUDOSHIN : Yes, Comrade.

DEDOV : Is there an item stating that Malenkov was responsible for the bloodthirsty purge?

BUDOSHIN : I'm afraid not, Comrade. The fact that he was the criminal wasn't discovered until after this edition had gone to press.

DEDOV : I see. What next?

BUDOSHIN : This speech at the XXth Congress by Molotov. . . .

DEDOV : Remove it!

BUDOSHIN : This speech at the May Day Rally by Malenkov. . . .

DEDOV : Remove it!

BUDOSHIN : This speech by Kaganovich. . . .

DEDOV : Remove it!

BUDOSHIN : The Pervuchin speech. . . .

DEDOV : Cut it out!

BUDOSHIN : Speeches by Bulganin . . . Voroshilov. . . .

DEDOV : Out, both out!

BUDOSHIN : Comrade Chief Educator, isn't there some mistake? They still seem to be old fighting comrades of Comrade Krushchev. . . .

DEDOV : Yes, I got carried away.

BUDOSHIN : Shall I reinstate the speeches?

DEDOV : No. Tell you what : leave it. At least we won't have to meet in another three months and take them out then. . . .

LESSON ELEVEN

Patents Applied For

THE INVENTIVE capacity of Communist scientists ("anything you invent, we invent, earlier") is widely appreciated, but students must be able to quote examples. Amazing new vistas will be opened up once the whole world has embraced the Marxist-Leninist creed.

Milk, for instance. In reactionary countries this is obtained from domestic cows: in Communist lands this product is mixed with health-giving well-water and bicarbonate of soda before being sold to the customer. This doubles Soviet milk-production and enables the U.S.S.R. to surpass the U.S.A. in *per capita* supply: American dieticians' protests that the additives have no beneficial effect is countered by the convincing reply of their Soviet colleagues ("But we have no *heartburn*").

Bread is different, too. A customer found a two-inch screw in a loaf from a Hungarian State bakery and simultaneously lost a tooth. Ideologically immature, he was unaware that the Soviet Union had for many years conducted experiments to soften iron and harden molars, and he went to the bakery to complain. Rapturously received because the screw was from a West German baking-machine and there was no currency available for a replacement, the customer left with the reassuring feeling that he had saved his country a considerable amount of

foreign currency. After all, his tooth was a native product.

Shadeless trees : This brilliant Soviet invention resulted from a scientists discovery that a tree may be stripped of all its leaves and branches until only the bare trunk is left. This enables those who sit under it in the sunshine to acquire a tan just as perfect as if there were no trees in the neighbourhood.

At this point students should recall the extent to which this excellent basic idea—i.e., that something could be put into circulation without its essential element— permeated the whole Soviet way of life and gave rise to such splendid Communist inventions as sugarless castor-sugar, fatless fat, creamless milk, grapeless wine and mindless ideology.

Many examples exist of Soviet inventive capacity. Electric bulbs, for instance, were employed long before Edison by a popular Communist speaker named Moses during an agitprop tour with a so-called "burning bush." The bulb was actually invented by a Soviet engineer named Bulbov, which is why they are called "bulbs" and not "eddies" (after Edison).

Medical science owes practically everything to Soviet citizens. It is true that there was a Frenchman called Pasteur who had something to do with an anti-rabies serum, but it is well known that the infected patients he investigated were mostly Russian peasants bitten by Russian wolves.

Again, X-rays were discovered not (as the West teaches) by Roentgen but by a Russian naturalist and river-explorer named Shugar Shugarovich. At the age of 57 he married an 18-year-old girl whom he had to leave, to go on a scientific expedition, after only four days. After

Distillery

only two more he returned home unexpectedly and as he entered the door somebody left by the window. She said the draught had fluttered the curtains, but Shugar Shugarovich just roared "I can see *right through you,* you shameless little tramp!" He had acquired X-ray eyes.

Television was invented under rather similar circumstances by one Nikolai Gromov, a sausage-twister from Irkhutsk who happened to glance through the window of his home when returning from work one day and saw that his wife had established illegal relations with an old-clothes merchant, Joseph Igorovich Televizonov, from down the street. Foreign experts later perfected the technique, but it all stemmed from Gromov's basic discovery of the hypnotic influence exercised by movement observed through glass.

Geography is of course very largely a Russian invention, all continents and countries having originally been discovered by Phoenician-Soviet merchants and Viking-Soviet pioneers. The exception is America, which was discovered in 1492 : but two Soviet scientists had actually thought of it some years beforehand. That is, they thought that America *ought* to be discovered.

The most important achievement of Soviet science lies however in the transformation of nature. The scientists of the U.S.S.R. aim to produce oranges that will grow in the Arctic and polar bears that enjoy a tropical climate. Arctic oranges and equatorial polar bears will, when achieved, prove once more the Communist aim of making the everyday life of the ordinary man even more serene, beautiful and happy.

It is as a result of his work in this sphere that the name of the great Soviet genetecist Michurin will long be

remembered with affection and gratitude. He established in the course of his research that racial characteristics of plants and animals could be radically changed by cross-breeding. The offspring of a lion and a lamb, he pointed out, would inherit the size, strength and courage of the former and the fleece and gentleness of the latter—and a large quantity of lion's-wool would be available to the Soviet textile industry. In practice, however, the lion refused to cross-breed (or even breed) with the lamb, but ate it.

More immediate success attended Michurin's other theories. He crossed hedgehogs with brushes, so that instead of reaching into a cupboard when she wants to sweep, a housewife just whistles until the broom comes out; he crossed corn-on-the-cob with typewriters, so that when you reach near the end of the cob a bell rings to warn you; he crossed grapes with electric-light bulbs, thus enabling a night-shift to be worked in Communist vineyards; and he crossed books with cigarette-paper, so that Soviet citizens who want to roll their own while reading Shakespeare can merely tear out the pages.

HOMEWORK

Students are invited to compose, as their last instalment of homework, a thesis on any aspect of Communist life and letters. The following specimen paper may prove useful.

THE CREATION OF THE WORLD
Written on behalf and with the support of the Communist Party of the U.S.S.R. by O. K. Stupidov, Ph.D.,[1]
Faculty of History and Natural Science, Moscow University

The world is very old. It came into being such a long time ago that not even the oldest man can remember it. During my researches—in which I received the invaluable aid of the Communist Party of the U.S.S.R.—I succeeded in establishing the fact that *the world must be older than 138 years.* This fact is supported by S. P. Senilov, the Gruz P.T. instructor and professor of dermatology, who is the oldest man in the Soviet Union. He personally informed me that when he was born the world already existed. And as Senilov is 138 years old, it must have come into existence before him.

It is necessary to point out that the world couldn't have been created very long before Senilov because, on his own admission, his childhood was spent in the most primitive circumstances when the world was obviously in a most primitive stage. Twenty of them lived in a nine-

[1] Porter of the Housing Department.

feet-square hovel, together with a goat: how different from to-day when—thanks to the Party—he lives with 20 members of his family in a charming nine-feet-square apartment. The goat is naturally missing, having been patriotically offered to the nearest kolkhoz.

On the basis of my scientific investigation we can establish without any doubt, to the glory of Soviet science, that the world has existed for more than 138 years.

O. K. Stupidov.

LESSON TWELVE

Rest in Marx

DEATH IS the state in which the senses are no longer functioning: the eyes no longer see, the ears no longer hear, the fingers no longer touch, the nose can no longer smell and the tongue also ceases the activity which it has pursued for a lifetime in order to promote its owner's career.

The dead have a rigid attitude towards the outside world. They are unaffected by Party decisions and uninterested in paying Union dues. They contribute no longer to the discussion of current political topics; they no longer march under the Party flag in May Day processions and persist no more in fighting for the armed defence of peace.

In other words, they have lost interest in everything that makes life worth living.

A Communist does not differentiate between human individuals. We are all the same, regardless of race, sex, colour, religion and nationality—with the exception, of course, of the upper and middle classes, priests, members of any religious faith, the British, Americans, French and Germans,[1] Spaniards, South Americans and Italians who belong to parties other than the Communist Party, or to no party at all. In death this equality becomes even more marked: so that all Party members have the unalienable right to be buried. The funeral usually takes place two or

[1] West Germans, that is.

three days after death, but with the special permission of the General Party Committee the appropriate branch of the political police can arrange funerals before death has actually occurred.

The exact date of a person's death cannot be accurately forecast. Doctors have often given a patient only a few hours to live, after which he immediately began to rally and lived to the ripe old age of 104, when he rashly married a girl 82 years his junior. Curiously enough, however, instances have occurred of healthy, virile men in their thirties attacking the Communist Party in ringing tones at a political meeting early in the afternoon and yet being found the next morning dead in their beds. These two examples show that, although the day of death is uncertain, the well-trained Communist can overcome that uncertainty.

Death can of course be either natural or unnatural. Natural death is generally reserved for Party leaders: such deaths are called "natural" because naturally they die at the moment most opportune for the Party.

Statistics provide interesting data about the number of "pleasing" or "favourite" corpses among Communist leaders.[1]

In recent years the practice has been established of sending Communist Party leaders from various countries to Russia, where medicine is far advanced and drugs practically infallible, when they fall ill. A few years ago, for instance, Dimitrov, general secretary of the Bulgarian Communist Party and internationally known as a workers' leader, arrived in Moscow in a very bad way. His own

[1] "Pleasing" means a death pleases the Party and "favourite" that it favoured Communist policy.

doctors could only deduce some kind of lurking infection from the symptoms, which consisted of extremely strange sounds emerging whenever he opened his mouth. To the casual listener it was almost as if he were sharply criticizing Russian policy and suggesting that Stalin was a dictator trying to swallow up small nations. The Soviet's most eminent medical experts—Stalin, Molotov, Krushchev, Mikoyan and Kaganovich—examined the patient, made an instant diagnosis and agreed on the cure and the day of the funeral. The treatment worked perfectly and Dimitrov was given a State funeral in Sofia.

The same cure was applied in Moscow to Gottwald, President of the Czechoslovak Republic. When he passed away after watching a May Day procession the following statement was issued : "The death of Comrade Gottwald, who was under our medical care, was due to double pneumonia and pleurisy aggravated by an inflammation of the cardiac muscles. His ailment was slightly complicated by two bullets fired through a window." Only the first sentence was actually broadcast and printed, as the second might have led to certain misunderstandings.

It is worth noting that Comrade Maurice Thorez, general secretary of the French Communist Party, spent over a year receiving the same meticulous attention; but his magnificent constitution prevented the Soviet cure from being successful.

Czech Communists are blazing new trails which economise in drugs, ammunition and time. The cause of death is defenestration : the window is usually on the third floor and overlooks a cobbled courtyard. As in the case of Masaryk and Clementis, the Party's delegates are present to assist at the operation.

Students will have realized by now that, on the whole, those who are destined to die oblige the Communist Party by dying. Corpses are usually disposed of by either burial or cremation: the Party prefers the latter as it is much more difficult to exhume ashes.

Especially eminent Comrades are, however, embalmed and placed in tombs. In such cases the corpse is first placed on a bier, and his old fighting comrades and political associate form a guard of honour. The medieval superstition according to which a corpse begins to bleed if the murderer approaches the bier is manifestly untrue: at Stalin's funeral the whole Politburo was present.

Over eminent corpses a specially-chosen Party representative delivers a funeral oration. In the case of an ordinary but active Comrade the programme is as follows:

12 noon.

Comrade Corpse lies in state in the funeral parlour, covered with red flags in a white coffin. His hands are folded on his chest, a red star between his fingers rests on a red hammer and a red sickle; strewn around are the complete works of Stalin in half-leather and a panoramic replica of the Kremlin, made of wax and hairs from the beards of Lenin, Marx, Engels and the pre-historic Neanderthal Communist.

12.5

The Party Choir, the Party secretary from the corpse's place of employment, his Trade Union secretary and the Chief Accountant (Wages) of his union, the secretary of the cemetery's Party committee, the crypt-leader, the head of the Party's Grave-digging and Coffin-making Department arrive. So do 429 members of the political police in plain clothes.

12.10

The delegate from the Central Committee of the Party arrives and says a few words about the XVth Congress of the British Communist Party.

12.15

All present remove their caps and pay tribute with a minute's silence to the memory of the heroes who fell during the Russian Revolution of 1917.

12.16

The snow-white coffin is lifted on to a red hearse drawn by not two fine black horses but four non-Party Bolsheviks to the graveside.

12.25

The cortège, the delegate of the Central Committee of the Party at its head, arrives at the graveside. The choir sings the anthem "Strike Deep the Pick, Comrade," the Internationale, the march of the Red Whale-Hunters and a translated version of "Old Man River" dealing with the subjection of the coloured races.

12.50

The delegate of the Central Committee of the Party begins his funeral oration, which deals with the exploitation of the primitive peoples of New Caledonia by slave-driving imperialists from the U.S.A. It is illustrated with coloured slides.[1]

14.08

The delegate of the Central Committee of the Party finishes his funeral oration and asks whether any of those present have anything to say on problems of home or foreign policy.

[1] That's why the coffin has to be white.

15.13

When the last speaker has finished the delegate of the Central Committee of the Party replies to the various questions raised.

15.48

To emphasize the progressive sympathies of President Nasser the choir sings the Egyptian national anthem. This is followed by the French song "J'attendrai," because it is Bulganin's favourite tune.

16.10

The gravediggers step up to the coffin and bury it.

16.19

A selection from the political police step up to the gravediggers.

16.20

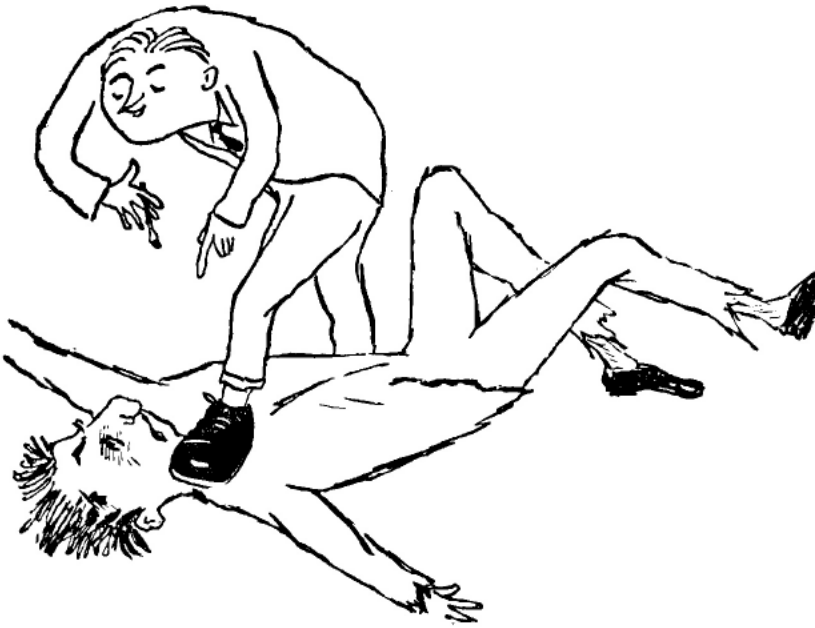
The gravediggers confess that they have buried a corpse. This is followed by a brief session of self-criticism on such subjects as the quality of their work and its effect on the current five-year-plan.

16.22

The grave is left to itself. The earth is covered with a Party wreath which has a pure silk ribbon (made of red paper) embroidered in gold (written in white paint). It carries this inscription :

"We will preserve for all eternity the memory of such a glorious and unforgettable Comrade as . . . Marx, Engels or Lenin."

The corpse, of course, feels flattered.



I am glad that you are of the same opnion!

Jean-Paul Lacroix

Translated from the French by Hugh Shelley

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